

Race Relations—1923

Meetings, Conferences, etc.,

Progress in Better Race Relations

NYC POST

FEBRUARY 10, 1923

TO THE EDITOR OF THE EVENING POST:

SIR: To-morrow will be observed as "Race Relations Sunday," according to an announcement of the Federal Council of the Churches of Christ in America, which has been instrumental in developing an increasingly important interest in race relations among the members of the churches which it represents.

What shall we all be thinking about? The heavy migration from the South to Northern industrial centers, the Ku Klux activities in their various manifestations, the recently published findings of the commission appointed by Gov. Lowden to study the Chicago race riots, the jettisoning of the Dyer anti-lynching bill, and the Librarian loan by an Administration pledged to the enactment of both these measures, President Lowell's attempt to "scrap" one of Harvard's most precious traditions—these are the topics which will be generally discussed because they have played a prominent part in recent news.

The negro approaches these manifestations with the more direct interest, for he is more definitely race conscious, but he is unfortunately becoming increasingly distrustful of all white motives and increasingly inclined to go it alone and work out his own salvation. On the other hand, the whites too frequently bring to their consideration of race relations either a sloppy sentimentality or a prejudice based on a limited contact with negroes. From both sides the approach is apt to be restricted to the welfare of the negro.

At the same time any intelligent discussion of the present status of race relations should include full recognition of the constructive forces now at work: in fact, the balance is in favor of optimism. The fundamental reason for this is, of course, the remarkable progress which the negro is making out of his heritage of slavery and illiteracy. The strides which he has made in acquiring farms, in making good in modern industry, in building up his own business, in producing skilled professional men and women, in developing his own organs of information and opinion, in supporting his churches and forming fraternal and civic clubs, and in participating in the improve-

his own people and of the in which they live—all steps forward mark the progress ever made by so considerable a body of persons in two generations. And such proof of ability inevitably leads to recognition and appreciation.

The rapid growth of the Commission on Inter-Racial Cooperation and of the Urban League movement which has spread to more than forty cities throughout the country is an index of the tendency among responsible men and women of both races to get together for an exchange of opinions and for the development of cooperative programmes directed to the promotion of a better understanding between the races. The firm stand of Southern white women, shown by their anti-lynching resolutions adopted at State conferences of their clubs, the important influence of the Southern University Race Commission on public opinion, the courage shown by an increasing number of public officials in the South, and the outspokenness of the press on all matters affecting race relations are additional evidence that new and hopeful forces are at work.

The whole South is awakening to the need for better educational facilities for the negro; as a result the provision from public funds for the construction and maintenance of colored high schools is increasing and several States have already taken the significant step of requiring college degrees as qualification for all teachers in such schools and for the teachers of certain subjects in other schools. Largely because of this increasing demand for well trained, straight thinking negro men and women, the General Education Board has made an offer of \$500,000 towards a million dollar endowment fund for teachers' salaries at Fisk University. This is the most conspicuous offer ever made to a negro institution of college grade.

Any serious consideration of race relations this time thus exposes many conditions which naturally create indignant protest from all to whom the American tradition of fair play is dear: at the same time it brings to light hopeful evidence of cooperation between the races in bringing together and developing further the constructive forces among the three great elements in inter-racial relations—the negro, the Southern white man, and the Northern white man. The Urban League movement is pledged to this second approach and has been so successful that it has grown in ten years from a single group in New York to an influential national organization with branches in more than forty cities throughout the country. Upon the ability of its branches to win the local support of responsible members of both races depends the continued suc-

parts of the country, has been announced by S. S. Simpson, president of the Raybestos Company of Bridgeport, who is also president of the newly formed body. The association has opened an office at 17 West Forty

INTER-RACIAL MEET HELD AT CHICAGO

Savannah Journal
CREATED A SENSATION IN
"WINDY" PRECINCTS
Savannah Journal

Drs. R. R. Moton and W. W. Alexander Spoke to Large Audiences

Chicago, Ill., March 7 (By The Associated Negro Press).—The "Black" South and the "White" South brought the Inter-racial movement to Chicago last Friday morning and created a sensation in the "Windy" precincts of this great city. Major Robert R. Moton and Dr. W. W. Alexander, the executive secretary of the Inter-racial Union, spoke to a large audience in the Abraham Lincoln Center and gave Chicago its first view of this new social movement that has come to active life in the South of today. It was the first time in the history of our city that the South has brought a message of peace to all men to this section of the North and the addresses of these prominent Southerners have created no end of favorable comment regarding the final outcome of the "Race Problem" in this country.

"Our movement has touched the finer sensibilities of both races in the Southland," declared Major Moton in the course of his address. "I was warned against going through Georgia with this inter-racial program of our God, though, gave me the faith and the strength and I want to say to you that my fears were wholly unfounded. The very people that we were led to believe would be openly hostile to our program were the most enthusiastic concerning its import and most eager to accept its provisions."

"The Negro himself has few lessons to learn. Every white man, Southerners included, is not standing ready to wipe us from the face of

the earth. I have no complaint to lodge against any of the movements that have for their object the amelioration of the untoward situations that obtain in this country through the unkind offices of the "Race Problem." But I do say that the "problem" can only be solved when the two races come together in the search for the means of social adjustment between the blacks and the whites in this land of ours. The Negro has his part of the work to do and he can not escape the duty of doing sincerely his part. In like manner the whites must become honestly alive to their responsibilities in the case. When I am asked whether I believe that any other race is bound to take the place of the white race as the ruler of the world I feel bound to reply that unless the white race becomes thoroughly awakened to the need for doing its highest duty to all men it will surely be superseded by another who will do God's work in this particular." Major Moton was roundly applauded at the close of his speech.

Dr. W. W. Alexander created a profound impression. During the course he said, "I am a Southerner but I am also a believer in the wisdom of the Almighty God and a firm upholder of the principles of the true democratic spirit. This work of ours is going to be a slow work. There must come a mutual understanding between the races. Only six southern states are without laws bearing on the lynching evil. In every state where there are laws against the evil of lynching there has been an appreciable lowering of the lynching outrages. The Southern opposition to the Dyer Bill was a political opposition and had nothing to do with color merely as such. At the same time it is indeed true that the South is honestly striving to wipe out this evil without outside interference because it is the sensible thing to do. In fact, the South is now very much convinced that the present untoward relations maintained, in general, throughout that section must be improved. We, the South, are going to solve this problem as God would solve it—for the common good of mankind and to the lasting good of our beloved country."

An informal reception was held in honor of the speakers at the close of the meeting. Duse Hahomed, W. H. A. Moore, Claude A. Barnett, William H. Cowan, Morris Lewis, and other well-known citizens were among those present.

LOUISVILLE KY HERALD
FEBRUARY 11, 1923

RACE RELATION DAY OBSERVED

Challenge Lynching And Mob Rule
Brings To Churches Sermon
Theme.

As a recent outgrowth of the National Y. W. C. A. interest in the welfare of colored women and girls, many churches in all parts of the country are today observing "Race Relation Day." To foster better racial understanding between the negro and the white races, co-operation between their churches is being planned. An interchange of ministers and choirs is among the features. The challenge that lynching and mob rule bring to the churches will be the theme of many sermons. The contribution of the negro to American literature and music will also be stressed.

In a recent statement the Federal Council of Churches says that the "responsibility rests primarily upon the states to protect the lives of all persons anywhere within their boundaries. Yet the states free from this blot are few in number. Lynching has been perpetrated within sight of the churches of the community. Such mob murder, mocks Christian ideals and is a reproach cast upon us by other countries."

It is the part of the church to urge citizens to take action to abolish this evil, the statement continues. "The states which are free from this form of lawlessness are being urged to co-operate with others in an effort to stamp it out. "As voters they can help to secure adequate legislation against lynching. Public opinion is the great lever that moves the officers and instruments of the law."

The National Board of the Young Women's Christian Association is interesting itself actively in the promotion of better understanding between the races, and is relying to a large extent on the assistance from local organizations throughout the nation. The Louisville Y. W. C. A. has a colored branch at Eighth and Chestnut streets named the "Phyllis Wheatley."

RACE RELATION SUNDAY IS BIG SUCCESS IN CHURCHES

New York, N. Y., March 2.—Reports coming to the office of the Commission on the Church and Race Relations Sunday was nation-wide in both white and race churches. The leading newspapers of the nation gave the matter prominent space in their columns.

as shown by more than 150 clippings, including many editorials from leading newspapers in all parts of the country.

Letters from the local federations and councils of churches gave details of how the churches gave attention to the day. For example, in Kansas City a special race relations service was held in the afternoon with a joint program of representatives of both churches. The secretary of the Council of Churches writes: "2-3-23"

"The spirit of the gathering was magnificent. The addresses were all fine. The white chairman introduced the colored participants in the program and the colored chairman introduced the white people. Expressions of hope and desire on the part of both races for a better understanding have resulted in an invitation extended by one of the three ministerial alliances to me and to our committee which was in charge of our part of this service to sit in conference with them next Monday to consider what further steps, if any, can be taken."

In Dayton, Ohio, the Grace M. E. church (white), the largest church of that denomination in the city, and the McKinley M. E. church had an exchange of choirs. In Omaha, Neb., several white and several colored ministers exchanged pulpits, and one of the white Y. W. C. A. speakers addressed a congregation of our race. A monster mass meeting was held in the afternoon where ministers of both races were the speakers.

From Cleveland, Davenport, Iowa, Brooklyn, N. Y., Worcester and Boston, Mass., and many other places come similar reports.

The Commission on the Church and Race Relations is now setting plans for the observance of Race Relations Sunday in 1924.

Race Relations Sunday Observed in Churches

FEBRUARY 12, 1923

Race Relations Sunday, as planned by the commission on church and race relations appointed by the National Federation Council churches, was observed in Omaha yesterday by the congregations of both white and colored churches.

It is to be made an annual day in Omaha, and will be held on the Sunday nearest the birthday of Abraham Lincoln in a great many churches of the city.

Most of the churches observing the inaugurations of Race Relations Sunday in Omaha did so at evening services. Of the churches with white congregations who had colored church people as their guests, the First Presbyterian was the only one to do so in the morning.

An "accelerator" functioned throughout the congregation of the First Presbyterian church yesterday, when, after chimes, "In Flammatus" from "Stabat Mater," Rossini, the Doxology and Lord's prayer, the Harmony Four of St. John's Colored Methodist church came before the pulpit and sang "Heaven and other of the negro spirituals."

In fact the "accelerator" brought forth a "spark" so fast that at the conclusion of this singing the congregation burst into applause. Of course they had the permission of the Rev. Edwin Hart Jenks to do so, but they might have done it any way. For it was truly elemental church music—of a fascinating harmonic and meter that is usually the church choir and quartet together heard at revivals, camp meetings—er rendered the old slave hymn, and only on the rarest occasions at the First Presbyterian church. Rev. Melvin Robert Laird presided.

The congregation most assuredly enjoyed it and the singers, Dr. Andrew Singleton, baritone; George Griffin, second tenor; H. Sherwood, first tenor, and H. L. Preston, bass, said they were glad they came. Dr. Edwin Hart Jenks, in a brief introduction, commended the race relations Sunday idea, referred to St. Paul's Colored Presbyterian church, Twenty-sixth and Seward streets, which was built with funds furnished by all the Presbyterian churches of Omaha and said: "From such occasions as this may a spirit of helpfulness be generated by reason of us getting to know each other better."

At the Zion Baptist church, Twenty-second and Grant streets, a mass meeting was held at which 500 persons, including several white persons attended. The Rev. E. L. Hollis of the C. M. E. church, Twenty-fifth and Decatur streets, opened the meeting with a few remarks as to its purpose. The Rev. W. M. Franklin, pastor of the Pilgrim Baptist church, Twenty-fifth and Hamilton streets, presided, the Rev. Fred Divers, pastor of Bethel A. M. E. church, introduced the speaker of the day, Attorney John Adams. The Rev. E. H. McDonald of the Mount Moriah Baptist church also spoke, and a solo was sung by Rufus Long. The combined colored choirs of the city sang negro spirituals.

It was agreed Sunday afternoon between the Rev. M. A. Keith, pastor of the Pearl Memorial church, Twenty-fourth and Ogden streets, and the Rev. E. L. Hollis of the C. M. E. church to exchange pulpits at some future date, as arrangements could not be completed in time for a change yesterday.

Congregation Applauds.
An interchange of pulpits between white and colored churches, which was originally planned, could not be carried out because it was too late to make such arrangements when notification of the proposed dates was received by many of the pastors. Dr. A. A. De Larme of the First Baptist church, the Rev. M. Allen Keith of Pearl Memorial Methodist, and the Rev. Charles W. Savidge, People's church, were among those who would have welcomed such a program if arrangements could have been completed.

At the Westminster Presbyterian church, Twenty-ninth and Mason streets, in the evening, a Lincoln day program of negro music, poetry and literature was given, a visiting quartet made up of representative colored church singers sang, while money and meter that is usually the church choir and quartet together heard at revivals, camp meetings—er rendered the old slave hymn, and only on the rarest occasions at "Swing Low, Sweet Chariot." The Rev. Archie Baley delivered an address enjoyed it and the singers, Dr. Andrew Singleton, baritone; George Griffin, second tenor; H. Sherwood, first tenor, and H. L. Preston, bass, said they were glad they came. Dr. Edwin Hart Jenks, in a brief introduction, commended the race relations Sunday idea, referred to St. Paul's Colored Presbyterian church, Twenty-sixth and Seward streets, which was built with funds furnished by all the Presbyterian churches of Omaha and said: "From such occasions as this may a spirit of helpfulness be generated by reason of us getting to know each other better."

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Twenty-seventh and Pratt streets, of which the Rev. F. H. Grace is pastor, at the evening service. The Rev. Mr. Taylor addressed those assembled. Several young people's meetings held race relations programs in the afternoon.

Views on Racial Relations Are Set Out in Statement Issued By Editors of Southern Papers

A conference of editors of Virginia, North Carolina and other southern states adopted the following statement on race relations which has been issued to the public from the office of the commission on inter-racial co-operation, of which R. W. Miles of Richmond, Va., is secretary. "In the attainment and maintenance of improved inter-racial relations in our southern states we believe that policy of co-operation between the more thoughtful elements of both races is fundamental, this being the antithesis of any antagonism and polemic discussion."

"Mutual helpfulness between whites and blacks should be encouraged and the better elements of both races striving by precept and example to improve the inter-dependence of peoples living side by side, yet apart. The negroes in the south are largely dependent upon the white press for the current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the negro, showing his development as a people along desirable lines. This would stimulate him to try to attain a higher standard of living."

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would naturally find work and the place for which he was best equipped."

"It has been authoritatively stated that the negro demand would absorb teachers, preachers, physicians and lawyers the schools may turn out. The influence of thoughtful men of both races should be invoked to establish and assure equality before the law for negro defendants in all criminal trials."

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support. In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better inter-racial relations."

In addition to the Virginia editors the following men signed the foregoing statement:

North Carolina—D. Hiden Ramsey, Times, and Chas. K. Robinson, Citizen, Asheville; Wade H. Harris, Observer, and Julian S. Miller, News, Charlotte; Earle Godbey, News, and M. S. Abernethy, Record, Greensboro.

South Carolina—W. W. Ball, State News, Columbia; T. R. Waring, Evening Post, Charleston; J. C. Hemphill, Journal, Charleston; Chas. O. Hearon, Herald, Spartanburg; J. Rion McKissick, Piedmont, and Roger C. Peace, News, Greenville; C. P. Brown, Daily Mail, and E. C. Crist, Tribune, Anderson.

Mississippi—Frederick Sullens, Daily News, Jackson; L. Pink Smith, Democrat, Vicksburg; Jas. H. Skewes, Meridian Star, Meridian; W. N. Hurt, American, Hattiesburg; Klyth and Bishop, Daily Corinthian, Corinth; R. M. Graham, Times-Herald, West Point; T. M. Hederman, Clarion Ledger, Jackson; G. P. Clark, Daily Register, Clarksdale; S. Gillespie, Daily Commonweal, Greenwood.

Tennessee—C. P. J. Mooney, Commercial Appeal, G. V. Sanders, Press, and Ralph F. Millet, News-Schmittar, Memphis.

Louisiana—J. L. Edmonds, Times-Picayune, and Marshall Ballard, Item, New Orleans.

Race Relations—1923

Meetings, Conferences, etc.

RACE RELATIONS

OBSERVED

Movement Carried Out By Federal Council

3-1-23

New York City, Feb. 28th—

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Observance of the day took place also at Cleveland, Ohio. Davenport, Ia., Worcester and Boston, Mass., Brandon, Vt. Mt. Hope, W. Va., Peoria, Ill., Elmira, N. Y., Kansas City, Mo., Chocoma, N. H., Syracuse, N. Y., Portsmouth, Ohio, Belmont, N. Y., Turners Fall, Mass., Garrett, Ind., Bay City, Michigan, Baldwinsville, N. Y., Clarksburg, W. Va., and many other places.

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INTER-RACIAL MEETING HELD HERE THIS WEEK—COLORED MEMBERS ARE ENCOURAGED.

A special inter-racial conference was held this week on the Fourth Floor of the Y. M. C. A. building. It was an interesting meeting starting about two o'clock and adjourned at five. Many important questions were discussed, resolves made, looking forward to a better day for the people of the South. The colored people who attended the Conference were Prof. G. W. Trenholm, of Montgomery; Dr. E. T. Belsaw, of Mobile; Dr. W. H. Mixon, of Selma, and Dr. A. F. Owens, of Selma. Five leading white citizens, four from other sections of the State, represented the feeling and disposition of the white people.

RACIAL CO-OPERATION

DEMONSTRATED AT ATLANTA

ATLANTA, Ga., March 7.—Another instance of racial co-operation was demonstrated here with members of the Rotary Club conducting a meeting at the Y. M. C. A., the object being to look into the boy problem of the city. Phillip M. Colbert of the Central Association was one of the principle speakers.

INTER-RACIAL MEET HELD AT CHICAGO.

Chicago, Ill., March 7 (By The Associated Negro Press).—The "Black" South and the "White" South brought the inter-racial movement to Chicago last Friday morning and created a sensation in the "Windy" precincts of the great city. Major Robert R. Moton and Dr. W. W. Alexander, the executive secretary of the Inter-racial Union, spoke to a large audience in the Abraham Lincoln Center and gave Chicago its first view of this new social movement that has come to ac-

General

live life in the South of today. It was the first time in the history of our city that the South has brought a message of peace to all men to this section of the North and the address have reached no end of favorable comment regarding the final outcome of the "Race Problem" in this country.

"Our movement has touched the finer sensibilities of both races in the Southland," declared Major Moton in the course of his address. "I was warned against going through Georgia with this inter-racial program of ours. God, though, gave me the faith and the strength and I want to say to you that my fears were wholly unfounded. The very people that we were led to believe would be openly hostile to our program were the most enthusiastic concerning its import and most eager to accept its provisions."

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Dr. W. W. Alexander created a profound impression during the course he said, "I am a Southerner but I am also a believer in the wisdom of the Almighty God and a firm upholder of the principles of the true democratic spirit. This work of ours is going to be a slow work. There must come a time when the two races come together in the search for the means of races. Only six southern states are without laws bearing on the lynching

evil. In every state where there is a covered face."

I do say that the "problem" can only be solved by the laws against the evil of lynching. There has been an appreciable lowering of the lynching outrages. The Southern opposition to the Dyer Bill was a political opposition and had nothing to do with color merely as such. At the same time it is indeed true that the South is honestly striving to wipe out this evil without outside interference because it is the sensible thing to do. In fact, the South is now very much convinced that the present untoward reactions maintained in general, throughout our section must be improved. We and the strength and I want to say the problem as God would solve it—for the lasting good of our beloved country."

An informal reception was held in honor of the speakers at the close of the meeting. Duse Hakomed, W. H. Moore, Claude A. Barnett, William A. Cowan, Morris Lewis, and other well-known citizens were among those present.

—Savannah Journal.

NEW YORK CITY POST
DECEMBER 13, 1923

Lynching Shows Marked Decrease

Church Reports 1923 Total Cut in Half—Ku Klux Klan Denounced

COLUMBUS, O., December 13.—Indications are that 1923 will show only half as many lynchings as 1922, and the least number of any year since records have been adequately kept according to a statement presented to the executive committee of the Federal Council of Churches by its Commission on Race Relations. J. J. Eagan of Atlanta is chairman of the committee and Dr. W. W. Alexander of Atlanta and Dr. George E. Haynes of New York are secretaries.

At the same meeting Mrs. W. C. Winsborough of St. Louis, superintendent of the Women's Auxiliary of the Presbyterian Church in the United States (South), declared that the greatest menace to better relations between the negroes and the whites is the Ku Klux Klan. She described it as "organized anarchy, breaking up homes, terrorizing communities, torturing and slaying victims, and accomplishing its diabolical purpose with covered face."

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The statement of the commission presented by Dr. Haynes told of the campaign of education against lynching carried on by the churches, of the remarkable coöperation given by the press of the country, not only in the South, but also in the North, and said that in the first six months of 1923 there were only fourteen lynchings in the United States, thirteen of them being negro victims. In the first six months of 1922 there were thirty lynchings, and in the first six months of 1921 there were thirty-three.

The total figures for the last six months are not available, but those at hand show that the number will be well under half of the fifty-seven lynchings which were carried out in 1922, unless some great outbreak occurs before the first of the year.

Dr. Haynes told of the conferences held during the year, of the progress made in bringing about inter-racial good will and understanding in many cities, including St. Louis, Chicago, Toledo, Buffalo, Johnstown, Washington, Baltimore, Philadelphia, Pittsburgh, Cincinnati, Dayton, Cleveland, Youngstown, Indianapolis, Wichita, Kansas City, Hartford and Buffalo. The report calls on the churches to continue their work for inter-racial good will and declares that the racial problems of the country can only be settled on Christian principles and ideals. In telling of its plan for 1924 the committee holds out the hope that by the churches marshalling their forces the lynching evil may be completely eliminated from our national life in another year.

Denounces "Invisible Empire"

In her address Mrs. Winsborough said:

"The evil which is to-day the greatest menace to inter-racial good will is the Ku Klux Klan. That organization, known as the 'invisible empire,' under the guise of patriotism is sowing seeds of race hatred, lawlessness and anarchy, which if not checked will strike at the very life of our Government itself. I come from a denomination which does not sanction a union of Church and State, which does not intermingle politics and religion."

"Were the Ku Klux Klan only a political organization we might remain silent. However, important as is the political side of its activity, there is a moral and religious side which it would seem cannot be overlooked by the Christian people of America. This organization combines all the evils which the Church has been decrying for many years. Mob violence in its naked reality is unlovely enough to repel honest men, but the Ku Klux Klan clothes mob law under the guise of beneficence. It is organized anarchy, breaking up homes, terrorizing communities, torturing and slaying its victims, and accomplishing its diabolical purpose with covered face."

"While persecuting the race from which our Master came, they have adopted the cross as their symbol, and, saddest of all, have enlisted among

their followers thousands of those who profess to be followers of the lowly Nazarene who came to bring peace to the world and who called all men His brethren.

"This organization is reaching its terrible tentacles into every State in the Union. The time for inaction has passed. If this monster is to be crushed it must be done by the Christian people of America. If we who believe that 'He has made of one blood all nations of the earth' remain silent in the face of so great an evil the very stones themselves will cry out against us."

THE INTER-RACIAL COMMISSION.

Will Mean Much For White and Black.

Both President Harding and President Coolidge, each in his first message to the congress, recommended the creation of a commission to be charged specially with the work of so adjusting the relations between the white and colored races as to avoid much difficulty and misunderstanding, as a basis so safe, sane and sound as to establish between the races, harmonious relationship. It strikes us that the proposed measure should command the serious attention of our people, of both races, that its gravity demands both respect and relatively belongs to each race serves.

Considered from a practical angle the task of a commission like this would require close and accurate handling, but this done on a wise basis, the accomplishment of the end sought by the proposed measure would not, after all, be so difficult, and, at the same time, do a world of good. There is diversity of sentiment not only with respect to the races considered apart, but with in each race taken separately. The different classes of opinion into which the races taken apart are divided, might seem to present, at the outset, an impassible barrier, but this difficulty could be disposed of with comparative ease, by ascertaining the sentiment of the leading, thoughtful men of each race, and by "leading" of all, was an agreement that the decision would be taken as satisfactory or otherwise, but the solid and substantial and thoughtful of each race.

From our knowledge of the situation as a native of the South, and from a close touch throughout life with both the black and white people, we do not believe that the controlling classes within the race would be very far apart. The high tone, conservative Southerner, the man who thinks solidly, knows the Negro as no other class of men on the globe can. Equally the thoughtful and dispassionate Negro knows the Southern white man as thoroughly as any other. With this mutual knowledge pooled, neither of these

classes, white or black, would be in the direction either of judgment and possessing of undue exaction or of improper imposition. Each would intuitively know what should be done for each race, how it should be done, and all else, for this course, these two classes have all along been following. Between the high-class white and the high-class black man there is a sense of solid reliance, though it is as undemonstrative only in a general way.

No suggestion of either race would meet the concurrence of either the two races mutually need each other entirely, but that would boot it since the general aim should be the safest and sanest common ground on all essentials on which the two peoples could stand in mutual harmony and confidence.

Leaving out of view all contingents and conventionalities and reducing the situation to that of sheer human loss, but altogether would be gain for both white and black concerning the position, the obligation and the relative sphere of each race.

By according to each, on the basis of humanity, that which properly belongs to each race, keeping in view the desire to adjust them in such way as will encourage and harmonize both—a principle of action like this would enlist the same sentiment of both the white and colored races.

Take for illustration the action of a committee of three white men in Georgia, a number of years ago, when friction arose by the white employees of a railroad demanding that the positions held by colored men should be surrendered to the whites, declaring that they would not labor in common with Negroes, unless this demand was complied with, white men would decline to work for the road. A committee of arbitration was chosen in a way satisfactory to all, and on the part of all, was an agreement that the decision would be taken as satisfactory or otherwise, but the solid and substantial and thoughtful of each race.

From our knowledge of the situation as a native of the South, and from a close touch throughout life with both the black and white people, we do not believe that the controlling classes within the race would be very far apart. The high tone, conservative Southerner, the man who thinks solidly, knows the Negro as no other class of men on the globe can. Equally the thoughtful and dispassionate Negro knows the Southern white man as thoroughly as any other. With this mutual knowledge pooled, neither of these

THE INTER-RACIAL COMMISSION.

We cannot understand why any man who is a member of the Inter-racial Commission, when the chairman of the Commission has stated that the housing conditions are bad, publicly declared there is no cause for alarm in the housing conditions by publishing that the statement is false. When the chairman of the commission makes a statement that housing conditions are bad and every intelligent man or woman in St. Louis knows that his statement is true, why should this man accuse the chairman of working in the interest of the South and say that one thousand copies of the Clarion were sent South to check the migration of the Negroes to St. Louis. It was not only treachery to the commission, but also to the Negro race.

eagerly to see what constructive plans and results America would achieve in trying to work out friendly relations between the two races. 7-18-23
It is essential that the intelligent men and women of character in both races reach a better understanding as a basis for interracial co-operation."

Three Periods of Relations Between White and Colored People in America

EXTRACTS FROM A RECENT ADDRESS BY GEORGE E. HAYNES.

7-18-23
SPEAKING before the Association of Student Secretaries of the Y. M. C. A., Estes Park, Colorado, last week, Dr. George E. Haynes, Secretary Commission on the Church and Race Relations of the Federal Council of Churches, said: "There have been three periods of relations between white and colored people of America: The period of exploitation, when white people worked Negroes (the period of slavery and the years immediately following); the period of benefaction, when white people worked for colored people as objects of philanthropy. We are now entering upon the third stage of interracial co-operation, when white people are working with colored people for the advancement of their common interests. "It is imperative for the future of America that the evils that have come out of the period of exploitation, such as unequal division of tax funds for public schools, mob violence through lynching, and wages lower than those paid to other workers, should no longer be tolerated. The Negro people have made creditable contributions to American literature, science, and music, as well as given indispensable values to agriculture and industry by their labor. America cannot afford to lose these contributions in the future by denying Negroes full opportunity of achievement. "Negroes are now moving into Northern industrial centers at the rate of over 34,000 per year. They are leaving places where they felt

Race Relations—1923

Meetings, Conferences, etc.,

SUGGESTIONS FOR RACE RELATIONS, SUNDAY, FEBRUARY 11, 1923.

National Baptist Voice
The Commission On The Church And Race Relations, Federal Council Of Churches Of Christ In America, Nashville, Tenn., 2-3-23

1. Suggestions for program for Sunday schools, Young People's Societies, or other auxiliaries:

1. Remarks by chairman or someone explaining the meaning of the Race Relation Day—to develop good will between the races.

2. Negro Folk Songs or "Spirituals."

In Negro churches the choir leaders can readily arrange for such songs. In white churches special quartettes or choruses may be secured from Negro churches or schools in the community or locality. Printed collections of these songs may be secured by writing Hampton Institute, Hampton, Va., or Fisk University, Nashville, Tenn.

3. Selections of Negro poetry. See "Book of American Poetry" by James Weldon Johnson; published by Harcourt, Brace Co. or volumes of poetry of such writers as Paul Lawrence Dunbar, Georgia Douglass Johnson, William Stanley Braithwaite, Leslie Pinckney Hill, etc.

4. Music. Negro art songs; or "Spirituals" as arranged by such Negro composers, for example, "Deep River," by Harry T. Burleigh; "Listen to the Lambs," by R. Nathaniel Dett.

5. Sketches of Negroes of achievement. Such as Samuel Coleridge-Taylor, musician; Booker T. Washington, educator. For well written sketches, see L. H. Hammond's "In the Vanguard of a Race," published by the Council of Women for Home Missions and the Missionary Education Movement, N. Y., or Elizabeth Ross Haynes' "Unsung Heroes," published by Du Bois and Dill, N. Y.

6. Brief accounts of Negro achievements in art and drama.

7. Music. Negro "Spirituals" or other songs.

II. Suggestions for themes of sermons and special addresses on Negro life and race relations. (Facts along lines of these topics may be found in Negro Year Book, edited by M. N. Work, Tuskegee Institute, Ala.; "The Trend of the Races," by George E. Haynes, published by the Council for Women for Home Missions and Missionary Education Movement, N. Y., and in literature furnished by Commission on the Church and Race Relations, Federal Council of Churches, 105 E. 22nd St., New York City, the Commission on Interracial Cooperation in Atlanta, Ga., the Home Missions Council, and the Council of Women for Home Missions, 156 Fifth Ave., New York City.)

1. The Ideal of Christian Churchmen in Race Relations and the Obligation It Lays upon Churchmen Today.

2. The Challenge of the Race Question to Christian Missions and American Democracy.

3. The Lynching Evil and Its Effects upon Christian Morals and Estimate of Human Life in America.

4. Contributions of Negroes to American Music, Literature, and Art.

5. The story of the Negro in American History.

6. What White and Negro Churches and Churchmen Can Do To Promote Better Race Relations.

7. Present Provision for the Education of the Negro.

8. Fundamental Feelings and Attitudes of White People in Relation to the Race Question.

9. The Migration of Negroes to the North and the Effects North and South.

10. What the White and Negro Races Owe Each Other in America.

The Gospel of Christ and the Race Question.

III. Suggestions for visitors from Negro churches to white churches, and white visitors to Negro churches.

1. A church may definitely plan, as far in advance as possible to exchange invitations for visitors from a church of the other race on Race Relations Sunday.

2. A church may appoint representatives to make the visit in response to an invitation, or announcement of

the invitation may be made with the request for volunteers to make the visit. It is thought that better results will be obtained if the ministers of the churches definitely plan in regard to the effort.

3. Wherever feasible, there should be an exchange of speakers. This may be carried out in several ways:

(a) The visitors to a church may select a spokesman.

(b) A special speaker may be sent to deliver an address at the special Race Relations Service.

(c) The minister of one church may be invited to preach at a regular service of the other church.

4. In all cases the better side of the life of each race and the ways of cooperation between the races should be emphasized.

N. B. In many communities this day can be used for special interracial meetings or services fostered by white and Negro church leaders. Interracial committees representing the churches can be formed for this purpose. In some communities such interracial meetings have been held for "community singing," special addresses, and for other things interesting to both races.

In other places leading white ministers may preach special sermons and the local newspapers induced to give these sermons full publicity. This plan is being undertaken in more than one city by Church Federations or Councils.

Race Relations Sunday Program

New York, N. Y.—The Commission on Church and Race Relations of The Federal Council of Churches suggests the following for the selection of a program for the observance of Race Relations Sunday in the churches of both races February 11.

1. Remarks by chairman or someone explaining the meaning of the Race Relations Day to develop goodwill between the Races.

2. Negro Folk Song or "Spirituals." In Negro churches the choir leaders can readily arrange for such songs. In white churches special quartets or choruses may be secured from Negro churches or schools in the community or locality. Printed collections of these songs may be secured by writing Hampton Institute, Hampton, Va., or Fisk University, Nashville, Tenn.

3. Selections of Negro poetry. See "Book of American Poetry" by James Weldon Johnson; published by Harcourt, Brace Co. or volumes of poetry of such writers as Paul Lawrence Dunbar, Georgia Douglass Johnson, William Stanley Braithwaite, Leslie Pinckney Hill, etc.

4. Music. Negro art songs; or "Spirituals" as arranged by such Negro composers, for

example, "Deep River," by Harry T. Burleigh; "Listen to the lambs," by R. Nathaniel Dett.

5. Sketches of Negroes of Achievement. Such as Samuel Coleridge-Taylor, musician; Booker T. Washington, educator. For well-written sketches see L. H. Hammond's "In the Vanguard of a Race," published by the Council of Women for Home Missions and the Missionary Education Movement, N. Y., or Elizabeth Ross Haynes' "Unsung Heroes," published by DuBois and Dill, N. Y.

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2. A church may appoint representatives to make the visit in response to an invitation, or announcement of the invitation may be made with request for volunteers to make the visit. It is thought that better results will be obtained if the ministers of the churches definitely plan in regard to the effort.

3. Wherever feasible there should be an exchange of speakers. This may be carried out in several ways: a. The visitors to a church may select a spokesman. b. A special speaker may be sent to deliver an address at the special Race Relations Service. c. The minister of one church may be invited to preach at a regular service of the other church.

4. In all cases the better side of the life of each race and the ways of cooperation between the races should be emphasized.

RACE RELATIONS DAY, SUNDAY, FEBRUARY 11

Washington, January 30.—The Federal Council of Churches of Christ in America have designated February 11 as "Race Relations Sunday,"

to mark the start of a campaign against lynching, it was announced today. The organization's committee on church and race relations, which is headed by John J. Eagan, of Atlanta, will attempt through the campaign, it was said, to develop good will by better understanding between the white and negro races. Discussion of the problems in pulpits, Sunday schools and meetings of young people's societies has been requested.

OBSERVANCE OF RACE RELATIONS SUNDAY

Cooperation of All Church Groups is Asked by Federal Council Commission.

The Federal Council Commission on the Church and Race Relations has asked that February 10, 1924, be observed in all churches of the country, white and colored, as Race Relations Sunday. Since this object holds so vital a place just now in the effort to make Christianity really effective, it is felt that in every pulpit at least one sermon a year might well be devoted to it, and also one program in every Sunday School, Young People's Society and other religious group. In 1923 the day was observed in a great many churches. It is hoped that in 1924 its observance may be practically unanimous. The results for good, it is believed, would be immeasurable.

The Commission is publishing a booklet suggesting programs, topics and materials suited to the occasion. It is not too early for everyone interested, whether pastor, missionary leader, Sunday School or young people's worker, to write for further information to the Commission on the Church and Race Relations, 105 East 22nd Street, New York City. Christianity as has been so often said, has the only answer to all humanity's problems and needs, but the answer must be diligently sought and applied. And this can be done only through the efforts of Christian leaders working along practical lines like that suggested above.

PEACE FOR NEGROES AND WHITES KLAN DEBATE LAUNCHED

The holiday season and the New Year should be joyous for the members of the Negro race, as well as of all others who love justice and hope for a day of clearer understanding. The recommendation of President Coolidge—for the creation of a commission to consider measures to enable mutual confidence and amity between the two races might well be the basis of such New Year hopes.

The very assembling of such a commission, formed of Negroes and whites from north and south, determined that means be devised to reach an understanding would, per se, make for immeasurable benefits to this nation.

The section of the president's message which deals with that matter illustrates the constructive character of President Coolidge's mind. First, it expresses concern over the rule of Judge Lynch in some localities and favors necessary legislation to punish perpetrators of outrages.

But it goes further. Not content with the negative phase—the anti-lynching proviso—the president seeks the method whereby affirmative action might be taken looking toward the curing of the causes which lie back of the lynching outrages.

None more cordially and earnestly than the Negro people themselves will welcome President Coolidge's constructive proposal. When and if such a commission as he desires shall have been named every good citizen, north and south, of whatever race, will hail that as the day in which the American people set itself to the long-deferred duty—to bring into harmony two major portions of our population and move this people nearer to the ultimate solution of that which is seriously and basically one of the problems of our democracy.

ROOSEVELT N. Y. TIMES
DECEMBER 13, 1923

CHURCH COUNCIL FINDS DECREASE IN LYNCHINGS

Outrages in 1923 Are Fewer
Than Any Year for Which
Records Have Been Kept.

Woman Calls "Invisible Empire" Menace to Institutions and Racial Goodwill.

(Special to The Brooklyn Daily Times.)
Columbus, O., Dec. 13.—The last

twelve months have made a golden year in the lynching record of the country. Indications are that 1923 will have only half as many lynchings as 1922, and have the least number of any year since records have been adequately kept, according to a statement presented to the afternoon session of the Executive Committee of the Federal Council of Churches by its Commission on Race Relations.

At the same meeting, Mrs. W. C. Winsborough, of St. Louis, superintendent of the Women's Auxiliary of the Presbyterian Church in the United States (South), declared that the greatest menace to better relations between the negroes and the whites is the Ku Klux Klan. She described it as "organized anarchy breaking up homes, terrorizing communities, torturing and slaying victims, and accomplishing its diabolical purpose with covered face."

Lynchings on Decrease.

The statement by the commission presented by Dr. Haynes told of the campaign of education against lynching carried on by the churches of the remarkable co-operation given by the press not only in the South but also in the North, and said that in the first six months of 1923 there were only fourteen lynchings in the United States, thirteen of them being negro victims. In the first six months of 1922 there were thirty lynchings, and in the first six months of 1921 there were thirty-three.

The total figures for the last six months are not available, but those at hand show that the number will be well under half of the 57 lynchings which were carried out in 1922, unless some great outbreak occurs before the first of the year.

In her address Mrs. Winsborough said:

"The evil which is today the greatest menace to inter-racial goodwill is the Ku Klux Klan. That organization known as the Invisible Empire under the guise of patriotism is sowing seeds of race hatred, lawlessness and anarchy which, if not checked, will strike at the very life of our Government itself."

"Were the Ku Klux Klan only a political organization we might remain silent. However, important as is the political side of its activity, there is a moral and religious side which it would seem cannot be overlooked by the Christian people of America. This organization com-

poses all the evils which the church has been decrying for many years."

Church Merger Predicted.

Inter-racial problems and Protestant solidarity were discussed by prominent churchmen of the country at the meeting today.

"Much of the sectarian animosity among the denominations has passed away," Bishop Thomas Nicholson, of the Methodist Episcopal Church of Chicago, told the committee.

He said he did not believe in the abolition of denominations. "They are necessary divisions in the great Christian army," he said, "and the Federal Council is to these divisions what Marshal Foch became to the allies in the late war."

This view met with sharp criticism from Dr. Robert E. Speer, president of the council. Interviewed, Dr. Speer declared a merger of all the twenty-nine Protestant denominations represented in the committee meeting here "is just around the corner."

"The merger is hardly likely to receive definite action at this conference," he said. "In all probability it will be considered at the next annual meeting, however."

GOOD WILL LEADERS IN ANNUAL MEETING CONDEMN KU KLUXERS New York Inter-Racial Commission in Asheville, N. C., Session, Arraigns Tuskegee Age Outbreak. 9-1-23

(Special Correspondence)

Asheville, N. C.—Condemnation of recent threats against Tuskegee Institute and the appointment of a committee to look further into that situation reports of a wide range of activities in the interest of better conditions and better race relations, the adoption of vigorous resolutions against lynching and a pledge to keep up the fight until this great evil is eradicated, and the addition of a number of leading colored men and women to its membership were among the most important features of the annual meeting of the Commission on Inter-Racial Cooperation, which was held in Asheville, N. C., July 31-August 2.

A significant feature of the meeting was the presence of official representatives of the organized women of the Methodist, Baptist, Episcopal, Presbyterian, Christian and Congregational churches. A leading feature of the work of the woman's section is a determined and unremitting warfare on lynching.

Representing the colored group were Bishops R. E. Jones and George C. Clements, President John Hope, Robert E. Clay, J. T. Hodges, Dr. James Bond, Dr. H. T. S. Johnson, W. W.

Hadnott Mrs. Booker T. Washington, Mrs. Mary McLeod Bethune, Mrs. John Hope, Mrs. H. L. McCrory, Mrs. Janie Porter Barrett, Mrs. Charlotte Hawkins Brown and Mrs. Marion Wilkerson. The seven last named were added to the membership of the Commission, as were also Bishops J. S. Flipper and K. G. Finley, H. E. Perry and C. C. Spaulding. Other colored members of the Commission are R. R. Moton, Isaac Fisher, R. L. Smith and John M. Gandy.

Relative to the Ku Klux Klan parade at Tuskegee, the Commission said:

"We deplore and condemn such actions on the part of men masked or unmasked, in this day and time wherever they may occur and whatever may be the cause, as being an offense against Christian civilization and as subversive of every principle of democracy upon which our government and the peace and happiness of all of our people, whether white or black, depends."

A special commission was appointed to look fully into the Tuskegee situation, with power to take such steps as might seem favorable to a peaceable and righteous adjustment of the questions at issue. The following were named on this commission: Dr. M. Ashby Jones Dr. W. D. Weatherford, Judge John D. Aather, Mrs. T. W. Bickett, Bishop R. E. Jones, Dr. John Hope and Mrs. Mary McLeod Bethune.

BETTER RACE RELATIONS SEEN

Chicago Daily
Co-Operation Evident, Says Official
of Negro Uplift Body.
(By The Associated Press.)

Kansas City, Kas., Aug. 29.—An era of improved race relations in the United States was forecast by James Weldon Johnson, secretary of the National Association for the Advancement of Colored People, on his arrival here to open the fourteenth annual conference of the association to-night.

Mr. Johnson, who formerly was United States consul to Nicaragua and Venezuela, declared the spirit of co-operation evident in the middle west and especially the welcome accorded the present race relations conference augured well for the future of relations between the white and colored citizens.

Speakers will include Gov. Hyde of Missouri, Attorney-General C. B. Griffith of Kansas, Representative L. C. Dyer of St. Louis, author of the Dyer anti-lynching bill; Mary E. McDowell, commissioner of public welfare, Chicago, and Prof. G. W. Carver of Tuskegee Institute.

Race Relations—1923.

Meetings, Conferences, etc.

JUL 31 1923

The Powers Of Light And Darkness

Today the powers of light and darkness are contending for the soul of the South in its relation to a race of inferior status in American civilization. The principality of darkness—the Ku-Klux Klan; the kingdom of light the Commission on Inter-Racial Co-operation.

Stripped of its mummery, its mixture of sentimentality and some sound principles, the Klan is an empire whose emissaries are fear, suspicion, hatred. Wherever the fiery cross is raised, men desert the kingdom of brotherhood and swear allegiance to a rule which in the end, despite the fealty of good and honest men, means bigotry and the appeal to force. The Invisible Empire came into being because it gives form and menacing substance to existing intolerance and racial and religious animosity; the Klan speaks the sentiments of many who are not affiliated with it.

Against this kingdom of discord is arrayed the power of reason, of co-operation, the understanding of conditions which confront the black man in his progress toward a higher standard of living. Wherever the Inter-Racial Commission assembles, there are liberated in Southern life the influences of calm counsel over troublesome racial contacts; search is made for the things on which whites and blacks can agree and work together, socially separated but friendly because of mutual respect for honest endeavor for the common good, whether by Caucasian or Negro.

If the issue of the conflict between these forces depended upon sensationalism, on front-page headlines setting forth the activities of these opposing armies, the battle for reason and good-will would be lost. The Klan puts its trust in horsemen and chariots and the appeal of "frightfulness." The Commission strives to arouse the still, small voice of conscience and of sober thought.

The doings of the Commission, now convened in Asheville, are often unknown except to those who are content to trust to the resources of education, forbearance and adjustment. What it did in the days just after the

General.

Great War to prevent racial conflicts and to restore good feeling between races becoming estranged is a story unknown to the majority. But because the leaven of reason and co-operation are, in the long years of mankind, more potent than the dynamite of civil strife, let no man despair of the final victory of the powers of light.

Race Relations — 1923.

Meetings, Conferences, etc.
INTER-RACIAL

COMMISSION TAKES ACTION

Savannah Tribune 8-23-23
Condemns Raid On Tuskegee Institute

Savannah, Ga.
Atlanta, Ga., Aug. 18.—Condemnation of recent threats against Tuskegee Institute and the appointment of a committee to look further into that situation, reports of a wide range of activities in the interest of better conditions and better race relations, the adoption of vigorous resolutions against lynching and a pledge to keep up the fight till this great evil is eradicated, and the addition of a number of leading colored men and women to its membership were among the most important features of the annual meeting of the Commission on Inter-Racial Cooperation, which was held in Asheville, N. C., July 31 to Aug. 2.

Reports from the headquarters staff and the eight field secretaries indicated that a vast amount of work was in progress throughout the South, and that in many quarters very gratifying results have been attained. Great numbers of new high schools were reported as the result of inter-racial cooperation, some of them costing hundreds of thousands of dollars. Hospitals, libraries, parks and playgrounds have been provided, better traveling facilities secured, the interest of powerful religious, commercial and civic bodies enlisted, mob violence prosecuted, lynching and threatened riots prevented, minor injustices corrected, and the message of good will presented in many of the leading white colleges and universities to groups of editors and to great church and civic bodies. The press, white and colored, has also cooperated widely.

A significant feature of the meeting was the presence of official representatives of the organized women of the Methodist, Baptist, Episcopalian, Presbyterian, Christian and Congregational churches. These all reported that their several organizations, with an aggregate membership of hundreds of thousands, were studying the question of race relations and some of them already systematically at work in this field. Many club women also have been enlisted. A leading feature of the work of the woman's section is a determined and unrelenting warfare on lynching.

Next to the actual achievements reported, the most notable feature of the meeting was the high character and standing of its personnel. There were bishops, college presidents, mission board officials, distinguished ministers, lawyers, Y. M. C. A. secretaries, men of big business interests, and women prominent in church, club and social circles. Both races and every Southern State were represented in the attendance of more than fifty.

Representing the colored group were Bishop R. E. Jones, Bishop George C. Clements, Dr. John Hope, Robert E. Clay, J. T. Hodges, Dr. James Bond, Dr. H. T. S. Johnson, W. W. Hadnott, Mrs. Eoker T. Washington, Mrs. Mary McLeod Bethune, Mrs. John Hope, Mrs. H. L. M. Crory, Mrs. Janie Porter Barrett, Mrs. Charlotte Hawkins Brown, and Mrs. Marion Wilkerson. The seven last named were added to the membership of the Commission, as were also Bishop J. S. Flipper, Bishop K. G. Finley, H. E. Perry and C. C. Spaulding. Other colored members of the Commission are Dr. R. R. Moton, Dr. Isaac Fisher, R. L. Smith and Dr. John M. Gandy.

Relative to the parade of masked men at Tuskegee, the Commission said:

"We deplore and condemn such actions on the part of men masked or unmasked, in this day and time, wherever they may occur and whatever may be the cause, as being an offense against Christian civilization and as subversive of every principle of democracy upon which our government and the peace and happiness of all of our people, whether white or black, depends."

A special commission was appointed to look fully into the Tuskegee situation, with power to take such steps as might seem favorable to a peaceable and righteous adjustment of the question at issue. The following were named on this commission: Dr. M. Ashby Jones, Dr. W. D. Weatherford, Judge John D. Rather, Mrs. T. W. Bickett, Bishop R. E. Jones, Dr. John Hope and Mrs. Mary McLeod Bethune.

The following resolution was adopted: Whereas, Lynching, at one time practiced only as punishment by the mob for the violation of womanhood, is now resorted to even for robbery, petty crime, or no crime, and

Whereas, At present the responsibility for the punishment of lynchers and the abolition of the evil rests solely in the several State Governments, and

Whereas, We, the Woman's Committee of the Commission on Inter-racial Cooperation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood, and

Whereas, We likewise suffer because of the seeming impotence of our State

Governments in the protection of human life and in their inability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of Judge and Jury—thus themselves becoming the greatest of law violators, therefore be it

Resolved 1. That we deplore the failure of State Governments to handle this, the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the Constitution of our great nation.

2. That we definitely set ourselves to the task of creating such sentiment as is possible to us in each State of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

3. That the Director of Woman's Work of the Commission, Mrs. Luke Johnson, Palmer Building, Atlanta, Ga., be and is hereby instructed to secure the presentation of this resolution to all our cooperating organizations and State Committees, and further to put into effect such plans as are necessary to secure a sustained ef-

GEORGIA NEGROES TELL LEGISLATURE OF EVILS

Will Stay in State if Conditions Are Improved.

ATLANTA, Ga., July 5.—Negroes do not desire to leave Georgia and the South and the remedy for existing conditions is in the hands of the white man, according to a communication to the General Assembly and the people of Georgia adopted at a Statewide conference of leaders of the negro race here yesterday. The conference was presided over by Bishop J. F. Flipper of the African Methodist Episcopal Church of Atlanta. The bishop, as well as other speakers, branded "social equality" and "negro supremacy" as bugaboos created by political demagogues.

The communication sets forth these evils which the negroes claim they labor under in this State: Low wages for farm labor, poor housing conditions, bad working conditions on plantations managed by overseers in the absence of the owners, lack of educational facilities, poor accommodations for negroes when traveling, inequality in the enforcement of the laws, the contract labor law, the appeal of which is asked, and mob violence.

The Legislature was urged to pass an anti-lynching law.

Georgia.

RACE RELATIONS COMMITTEE

MAKES RECOMMENDATIONS

Savannah Tribune
**Better Schools A Factor
Suggests Steps to Stop
Migration.**

Savannah, Ga.
Atlanta, Ga., July 24.—As essential steps in stopping Negro migration from Georgia, the State Committee on Race Relations at its semi-annual meeting in Atlanta, Wednesday, recommended the immediate suppression of mob violence, the provision of better schools for Negroes, and farm demonstration agents to teach them how to make a living under boll weevil conditions. For the prevention of lynching the legislature was urged to give the governor greater authority in case of derelict sheriffs, a measure which governors of the state have frequently requested in the past. Local citizens were urged to stand behind the officials and the courts in preventing and punishing mob violence.

7-26-23
The legislature was asked also to increase the appropriation for state Negro schools and to provide more adequate normal, industrial and agricultural training for colored youth. It was pointed out that Negroes pay one twentieth of the states' property taxes but receive back only a thirty-fifth of the appropriations for schools above the common grade. As a matter of justice each county was urged to undertake the building of at least one good Negro school. The establishment by the state of a colored tuberculosis sanitarium and a training school for colored delinquent girls was also recommended.

The women's section of the committee reported that they have secured funds for a colored public health nurse to devote her efforts chiefly to maternity and child welfare throughout the state.

Rev. R. H. Singleton, pastor of Big Bethel, made a report to the committee of the conference on migration held by Negro leaders in Atlanta on July 4th, at which an address to the public was drafted setting forth the principal causes of the heavy migration. Among them were mentioned low wages, poor housing, bad working conditions on plantations, poor traveling accommodations, unequal enforcement of the law, the labor contract law, and mob violence. A number of these points were taken up by the

Race Relations Committee and covered in its recommendations.

Other speakers were: Prof. Walter B. Hill, Prof. J. Phil Campbell and Hon. E. Marvin Underwood.

Among those attending the meeting of the committee were: Bishop F. F.

Reese, Savannah; Mrs. A. R. Lawton, Savannah; J. Bailey Gordon, Rome; Prof. J. Phil Campbell, Athens; Mrs. Turner, Newnan; Mrs. Z. I. Fitzpatrick, P. Brooks, Athens; Mrs. W. A. Rick, Madison; Rev. W. W. Memminger, Atlanta; John J. Eagan, Atlanta; W. W. Alexander, Atlanta; Marion Jackson, Atlanta; Marvin Underwood, Atlanta; John A. Manget, Atlanta; Mrs. W. A. Albright, Atlanta; Mrs. J. Frank Smith, Atlanta; Mrs. John N. McEachern, Atlanta; Dr. T. J. Woofert, Atlanta; Mrs. Lindsay Arrington, Augusta; Rev. R. H. Singleton, Atlanta; W. J. Trent, Atlanta; Prof. M. W. Reddick, Americus.

CLM:G:GA, 1923

REC 11 1923
URGED BY EX-SLAVE

26

A large number of negroes heard Professor R. Lorenzo Scott, ex-slave, speak on "Better Inter-Racial Understanding" at the courthouse Monday evening when he advised the negro to stay in the south, urging better cooperation between both races, saying that "the negro cannot do without the white man, and the white man cannot do without the negro." The negro speaker, who is delivering lectures throughout the south in the interest of promoting friendlier relations between the two races, rendered several of his own compositions, and gave several old time negro songs and funny southern stories.

In the section specially reserved for white people, were a goodly number, including several city and county officials who commented favorably on the address by the negro, as well as his stories and songs.

The former slave will be heard again tonight at the courthouse and it is expected that a greater number of white people will be in the audience.

Our Get Together Conference

About ten days ago we addressed two hundred letters to leading business, professional and working men throughout the state, asking them the wisdom or advisability of calling a get-together meeting in Atlanta during the coming session of the Georgia Legislature.

We have received responses from a goodly number of those addressed, advising that nothing but good can come out of the movement, and that they think the time is fully ripe for a conference of Negro men and women interested in the development of the race and its permanency of abode in the southland.

Our letter was not addressed to that class of men who are usually called leaders but to those who are prominent in every walk of life. We sought to get the advice of the farmer, the bishop, the teacher, the preacher, the blacksmith, the carpenter, the bricklayer, the contractor, the banker, insurance man, the doctor and the unskilled working man. So far, the opinion has been unanimous that the meeting ought to be called, and that the time best fitted is during the Legislature, when the attention of the Legislature might be called to the unsettled conditions of labor and capital, as labor affects capital. Most of those who have responded have suggested that we get together most largely for the consideration of the economic benefit of the race, and that we first map out a program which will have for its purpose the economic promotion of our racial welfare; secondly, consider the educational and housing conditions of our people in the cities and rural districts.

These questions are to be considered in a sane, sober, common-sense way, with a view of pointing out to the white man how he can best contribute to the solution of these every-day problems which underlie fundamentally the permanency of the Negro's abode in the southland, and the economic welfare of the black man and white man in common.

While most of us believe that migration or the right to move from one part of the country to the other is the inalienable right of the American citizen, many of us believe that the wholesale shifting of any group of people from one section to the other is hurtful to the section left and to the people making the shift. Movements should be so gradual that they would not undermine the economic or social fabric in the communities being affected. And all these problems can be thought out and adjusted, if we can get the sober-minded Negro men and women together in a conference, and let the conference consummate in an address to be sent out to the people of Georgia in particular, and to the country in general. The pronunciamento issued should set out succinctly, manly and common-sensely, the real conditions existing in our state and southland, and suggest the remedies. The meeting should have for its purpose the bringing together more closely in common union the white man and black man of the South. Its burden should be to convince the white man and the black man that the interest of one is the interest of the other; that one cannot reach his highest usefulness without, in a measure, uplifting the other; that what injures one would injure the other. The country is every man's and woman's, in common, and every man and woman ought to stand for the best interest of the community in which he or she lives, and should contribute the best in him or her for the highest development of every other citizen.

Educational facilities for the Negro in the south are shamefully neglected. His economic opportunities are cruelly limited. His housing conditions are little better than savagery, and the Negro is very largely showing his resentment to these conditions by migrating from the south to the north, east and west, where educational facilities are more adequate; economic opportunities greater, housing conditions are more comfortable and spacious, and wages above a living level.

The meeting will be an open-door concern. Whether you have received a letter or not, when the call is issued, the invitation will be extended to every man and woman in the state who desires to come together for the discussion of better conditions; for the discussion of more cordial racial relations, and for an increase in the educational, economic, commercial and housing conditions of our group.

We have received enough responses to assure the success of the meeting, and as soon as the writer can confer with those convenient as to what shall be put in the call and when the meeting shall convene, the call will be issued, and no individual need feel that he or she has not been invited. The invitation will be extended to every citizen, without regard to station in life. The humblest as well as the most exalted will be invited. In fact, it will be a democratic gathering of the host of Negro patriots who are interested in the common uplift of every American citizen.

Two Atlanta Public Schools Named After Negroes

Associated Negro Press.

ATLANTA, Ga., Aug. 8.—Following the announcement to Professor Croghan and David T. Howard, prominent Negro citizens of Atlanta, that the local Board of Education had named public schools in their honor, the Colored citizens held a public reception in honor of the two at the Reed Baptist Church last Sunday afternoon. A large concourse of people of both races attended the exercises.

What we want is a program—a definite program—setting out definite problems and suggesting positive solutions. The state meeting will be only the beginning of many meetings we expect to have and to give inspiration to in the state-wide gathering. After the state-wide meeting, we expect to have conferences between the races in every county in the state, and many times in the immediate militia districts for the purpose of mapping out a program to suit the local conditions, with a view of discovering an adequate and definite remedy for every ailment that underlies migration or hinders the education of our children. We believe that both the Negro man and white man are in an attitude now to talk to one another; not to talk about one another behind their backs, but to talk to one another face to face, with a common interest in one another, with a view of finding common ground to stand upon, each confessing his faults to the other, and prayerfully considering the solution of the problems confronting us every day. We believe that the men and women in Georgia of both races have reached the place where they are willing to come together like men and women, and ask for the consideration of mankind and the gracious favor of God to guide and direct their efforts in the solution of our problems. All problems confronting the Negro man and white man today are man-made, and man can solve them. There is no problem so intricate or so dangerous but what man cannot solve it, if he uses his own considerate judgment and is guided by the gracious favor of God.

If you have not answered your letter, let us hear from you. We would be very glad to have an expression from everybody addressed.

Yours for the economic advancement of all men,

BENJAMIN JEFFERSON DAVIS, Editor.

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ASHEVILLE, N. C. 1974

JUL 24 1923

Will Survey Work of Past Year and Make Plans for the Future—Meetings to Be at First Presbyterian Church—Many Prominent Leaders From Southern States Will Attend—J. J. Egan in Charge.

In nearly every Southern State the commission has a secretary. These representatives will be present at the Asheville conference and are as follows: R. W. Miles, Richmond, Va., covering the States of Virginia, North and South Carolina; J. T. Hodges, Columbia, S. C., colored worker for North and South Carolina; T. J. Woofert, Jr., Atlanta, representing Georgia and Florida; E. M. Castlebury, Dallas, Tex.; H. T. S. Johnson, Oklahoma City, Okla.; John L. Hunter, Little Rock, Ark.; James Bond, Louisville, Ky.; James D. Burton, Nash-

Georgia

It is stated that the commissioner has no political significance nor is it advocating social equality between the white and black races. Its sole interest is in securing good will and justice. This is not only for the benefit of the negro race in the South, it is brought out, but is quite as much for the white people.

Good Feeling Between Races Stressed at Negro Conference

**Speakers Point With Pride
to Many Years of Harmony
Between Whites and Blacks
In Augusta. Mayor Smith
Welcomes Delegates to
Bethel A. M. E. Church**

BY A. W. WIMBERLY.

The banquet given the visiting ministers and delegates of the conference in the basement of the Bethel A. M. E. church Tuesday night was a very pleasing and successful affair. The program as printed in The Herald-Tribune was carried out in every detail, and had it been left to the delegates and ministers who were at the feast to name another bishop for the great A. M. E. church, Rev. Clark, the able pastor of Bethel, would have been unanimously elected a bishop. However, there are unmistakable signs that he will head the delegation from this conference to the general conference and will take prominent place among its leading lights.

reference on behalf of the Baptist churches of the city. The music furnished by the choirs was thoroughly enjoyed by the vast audience. The sweet, resonant tenor voice of Dr. E. C. Robinson seeming to have been electrified by the divine afflatus as it electrified the entire audience. One of the outstanding features of the evening was the address of welcome delivered by Mabel C. Summereson on behalf of Bethel church. In well chosen and eloquent words, she bade the conference welcome, but lifted the audience out of itself as she emphasized the very cordial relations between the citizens of this city, and, raising herself to full height, declared: "You never hear of race riots in this fair city."

Hon. Julian M. Smith, following a very happy introduction by Dr. G. N. Stoney, extended the conference a hearty welcome and spoke words of hope and cheer to them. He told them to feel at home, that here were one people and that he was the mayor of all Augusta and wanted to see all Augusta prosperous and

Eight young men were presented for admission to the ministry and put through a preliminary examination by the bishop who asked each one these searching questions: How old are you? Do you drink whiskey? Are you married? How many wives have you? Do you live with your wife? They were then ordered to go before the committee on admission.

Among the leading ministers visiting the conference are Rev. John Harmon of Atlanta, former presiding elder here; Rev. J. A. Hadley, D.D., and Rev. Dr. I. D. Stinson, of Atlanta. Dr. Hadley is a candidate for the office of Secretary of Missions and his friends are confident of his election. The annual sermon will be preached Wednesday night by Rev. C. H. Williams of the Vidalia district.

The conference got right down to business at 9:30 Wednesday morning, Bishop Flipper presiding. Devotional exercises were engaged in followed by Bishop Flipper's initial talk to the ministers and delegates. He exhorted them to right living. He made an eloquent plea for better support of the educational institutions of the church and put the presiding elders on notice that every dollar of their assessments must be collected and reported. That the assessments because of the needs of the work would have to be doubled. He regretfully stated that some of the preachers had been guilty of telling the people the assessment was too high. He called attention to the ambition of the young men in the church to take charge and declared that he was opposed to it; that men of the race took thirty years to discover that they were fools and

Between Races Negro Conference

Rev. Sanders, of Springfield church, in a short address, welcomed the conference on behalf of the Baptist churches of the city. The music furnished by the choirs was thoroughly enjoyed by the vast audience. The sweet, resonant tenor voice of Dr. E. C. Robinson seeming to have been touched by the divine afflatus as it electrified the entire audience.

One of the outstanding features of the evening was the address of welcome delivered by Mabel C. Summer-son on behalf of Bethel church. In well chosen and eloquent words, she not only bade the conference welcome, but lifted the audience out of itself as she emphasized the very cordial relations between the citizens of this city, and, raising herself to full height, declared: "You never hear of race riots in this fair city."

Bishop Filpper's Remarks.
Bishop Filpper made only a few remarks, which closed the exercises. Among many other things the bishop declared that in his opinion the colored people were making a mistake in flocking to the North; that they were wasting too much money, in many instances selling their property at

Race Relations—1923

Meetings, Conferences, etc.

OCT 2 - 1923

Mass Meeting Was Largely Attended

The mass meeting held under the auspices of the local Inter-Racial Council of Monroe at the county court house Wednesday night was one of the most interesting occasions ever held in this county bringing together a mixed audience of white and colored people that filled the auditorium, gallery and all.

The white people, who are very generous in their praise of the occasion, occupied the south side of the building, including the space inside the railing next to the judge's stand and many were turned away on account of lack of room. Colored people, including the large chorus, inside the railing, north of the judge's stand, filled the north half of the main auditorium and the balcony.

The room was made attractive by large quantities of Autumn flowers grown in the yards of the Monroe negroes, some of whom are competing for a premium to be given later on by the Inter-Racial Council for the most beautiful flower yard in town. A piano was used in helping to delight the crowd with music.

The program as published, with but one or two changes, was carried out in full. E. A. Williams, employee of the State College of Agriculture and who serves under Dr. Phil Campbell, was given a place on the program and delivered a most excellent well received address.

The white speakers, Rev. W. S. Robison, John H. Webb and Col. Robert L. Cox, all added very graciously to the exercises and served a great purpose in helping to make the negroes of the community feel that, after all, the Southern white folks were their best friends.

R. H. Singleton, colored, pastor of Big Bethel A. M. E. church, Atlanta, who was introduced by Rev. W. M.

Jackson, pastor of Zion Hill Baptist church, in a manner that elicited the greatest interest, was the principal speaker, and those who heard him bear testimony to the fact it was a splendid address—the subject being "The Negro and The South." He along with many others of his race was filled with ecstasy over the proceedings and he and Williams, the farm demonstration agent said: "We will carry back to our people glowing reports of this marvelous meeting—a meeting the like of which we have never seen before in the South."

Since he returned to Atlanta Singleton, among other things, written in a letter to the president of the county organization here, said "Please accept my thanks and appreciation for the privilege of appearing before the people of Monroe, both white and colored, on last night. I congratulate you upon the success of your splendid meeting. You are doing a great work in that section—a work which will live when you are gone. The bringing of the two races together, such as was done last night, cannot help but benefit both and make it easier to have peace and harmony in the community."

"With my best wishes for your continued success and the hope that I shall hear from you at your earliest convenience, I am,

"Yours Very Truly,"
The local committee, headed by "Buddie" Conyers and wife, Wallace Williams, chairman of the meeting; Rev. W. M. Jackson, Wes Giles, Job Braswell, Oscar Briggery and the large chorus, headed by Rev. A. B. Williams, of Madison, are due and are receiving great praise for their splendid work and good singing.

The next meeting of the Council will, in all probability be addressed by Dr. Plato Durham, of Emory University, and E. A. Williams, of the State Farm Extension Bureau.

The amount raised at the Wednesday night rally will be expended on charities in the city through the Fall

Georgia.
and Winter months.

Jackson's Introductory Speech
At the request of a number of our white people, we are publishing in full, the speech of Rev. W. M. Jackson, who introduced Rev. R. H. Singleton at the Wednesday night meeting:

Master of Ceremonies, Ladies and Gentlemen:

The command of Heaven is harmony; Nature's order is co-operation. In Heaven there is beautiful harmony in the Trinity, each person acting according to the redemptive scheme of salvation, the foundation of which is harmony, spoken into existence by the Great Creator, who declared that "I am that I am."

Even angels, Cherubims and seraphims, as subjects of Heaven, minister with unfeigned humility, covered heads and hidden feet, crying praises and adoration to Jehovah, whose watchful eyes see the falling sparrow and directs the affairs of the Kingdom and protects his crowning glory or creation, are in harmony with their King and all things are well in the transcendent splendor of God's eternal Kingdom.

Nature, playing hide and seek, according to the seasons; the milky way with all of its satellites, the silver queen, arrayed in magnificent beauty; the fiery king being ever true to his duty; all things holding their places to the time of appointment to co-operate, indicative of the fact that there is a supreme being and God doth rule.

Man in his infinitism, is crying and leaping after this supreme being, willing as soon as he finds Him to fall prostrate and declare his willingness to co-operate for the upbuilding of Christ's kingdom on earth, and the obtaining of his resplendent mansions above.

This being the superlative desire of God's people, to this end we have assembled and have Jesse's youngest son, who has become to be a man after God's own heart, having slain the lion of ecclesiastical obstacles in his wake; annihilated the Goliath of superstition, believing in the fatherhood of an eternal God and the brotherhood of all men; knowing according to Holy Writ and the genesis of things divine, that of one blood God created all men who dwell upon the face of the earth.

Jesse's son, the man who stands higher in the great A. M. E. church, and after the next general conference will stand highest. The great financier and builder of the Wesleysans. The prince of pastors. The theologian without a peer. The pastor of Big Bethel, upon whose steeple is forever advertised the inscription,

seen in letters of fire—"Jesus Saves."

The giant of Methodism, who has represented his church in the great conferences of the world in America and elsewhere.

The man whom it would be folly to attempt to eulogize, for English in words and phrases would crumble in to insignificance and yet he would not be eulogized.

It is therefore with profound reverence and superlative pleasure I introduce to you the man of the hour, the unquestioned scholar, the logician of the race, the intrepid leader, the orator, the Statesman, the idol as well as the ideal of the negro race. And pardon me when I repeat, the next Bishop of the great A. M. E. church—Dr. R. H. Singleton, of Atlanta, Ga. Dr. Singleton.

OCT 23 1923

IMPORTANT MEETING INTER-RACIAL COM.

Savannah Leads South in Welfare Work

Yesterday afternoon at 5 o'clock Mrs. A. R. Lawton called together those who are interested in certain negro activities in Chatham county, among them the Cuyler Children's Clinic, the Industrial Home for Delinquent Girls at Thunderbolt, and better health and social work centers of Savannah. Of special interest was an address of Dr. Ruth Reed, field secretary of the Women's Department of interracial co-operation with headquarters in Atlanta. She spoke of being now on a study tour to find out just what is being done; of seeking to prevent useless duplication of work in any single community; of presenting suggestive plans for more intensive co-operation in needed activities. Miss A. D. Robb, county supervisor of nurses, and the different colored women leaders of organizations in the city made pointed talks informing Dr. Reed of the conditions in Savannah and the work being done.

Dr. Reed paid a tribute to Mrs. Lawton's leadership in putting Savannah at the head of the South in this interracial welfare work. The committee met at the Cuyler Street High School.

WILLIE M. O. CHILSON

NEGRO PROBLEMS TO BE DISCUSSED AT MEETING HERE

Commission on Inter-Racial Co-operation to Meet Today.

The Woman's Executive Committee, of the Commission on Inter-Racial Co-operation, Mrs. T. W. Bickett, chairman, will meet this morning at 9 o'clock to consider future policies. The session will probably be at the Langren Hotel and will last throughout the day. The meeting is private.

Members of the committee arrived last night, although most of them will probably arrive during the early part of the morning. Some are at Blue Ridge, a few miles from the city, and will not be in.

The Commission on Inter-Racial Co-operation will hold its initial session at 7:30 o'clock tonight at the First Presbyterian Church. John J. Egan, of Atlanta and Birmingham, will preside.

The meeting will be attended by several score persons from most of the Southern States. These will be those actively engaged in the work of the commission, and will include the State Secretaries that have charge of the organization work of the commission in their respective States.

The commission will hold sessions continuing through Friday for the purpose of discussing the work done during the past year and for consideration and decision on future policies.

The development of good will and justice between the white and black races in the South is the main object of the commission. No set program, and no popular lectures, have been arranged for the conference. It is stated.

SOUTHERN EDITORS ON RACE RELATION

Stand for Mutual Helpfulness Education, Justice and Abating of Mob Violence

CONSTRUCTIVE NEWS FAVORED

Findings of Virginia Editorial Conference—Signed by Fifty Others.

11-2-23
Atlanta, Ga., Nov. 1.—(Special).—

Editors of leading daily papers in six of the Southern states have united in a signed statement asking for mutual helpfulness and co-operation between the white and colored races in the South, for adequate educational advantages for colored people, for equality before the law, and for the abatement of mob violence. The paper was drafted in a conference of Virginia editors and has since been signed personally by more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi and Louisiana. Practically every man to whom it was presented readily attached his name. It is believed, there-

fore, that with few exceptions it fairly represents the attitude of the Southern press as a whole. The statement follows:

"In the attainment and maintenance of improved interracial relations in our Southern states we believe that a policy of co-operation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

The conference of editors which drafted the above statement was called by Mr. R. W. Miles, a field representative of the Interracial Commission, by whom it was also brought to the attention of the other signers.

Steps To Solve Negro Problem Are Suggested

End to Mob Violence Urged by Committee no Race Relations.

Immediate suppression of mob violence, better schools for negroes and farm demonstration agents for negroes to teach them to make a living under boll weevil conditions were recommended by the Georgia committee on race relations at its semi-annual meeting Wednesday morning at the Y. M. C. A. as essential to stopping the negro migration from Georgia, which the committee declared to be alarming.

Dr. T. J. Wooster told the committee that the number of lynchings has been greatly reduced in Georgia in the last two years and that during the first six months of this year only one lynching has occurred. The committee voted its commendation to the sheriff of Chatham county, the mayor of Savannah and Governor Thomas W. Hardwick for "their prompt and courageous action in preventing mob violence in Savannah."

Among those present were Bishop F. F. Reese and Mrs. A. R. Lawton of Savannah; J. Bailey Gordon, of Rome; Prof. J. Phil Campbell, of Athens; Mrs. R. P. Brooks, of Newnan; Mrs. W. A. Turner, of Newnan; Mrs. Z. I. Fitzpatrick, of Madi; Rev. W. W. Memminger, John E. Eagan, W. W. Alexander, Marion Jackson, Marvin Underwood, John A. Manget, Mrs. W. A. Albright, Mrs. L. Frank Smith, Mrs. John N. Smith, Dr. T. J. Wooster, of Atlanta; Mrs. Arrington, of Augusta; Rev. R. H. Singleton and W. J. Trent, Atlanta, and Prof. W. W. Reddick, Americus.

Singleton Reports.

Rev. R. H. Singleton, pastor of Bethel church in Atlanta, reported on the meeting held by colored leaders in the Atlanta auditorium July 4, in which a detailed statement of the things uppermost in the minds of the colored people was worked out.

The great importance of farm and home demonstration work in aiding the farmer to live under boll weevil conditions, and the handicaps imposed on this work by inadequate funds were presented by Professor J. Phil Campbell, of the State College of Agriculture.

The question of lynching and the need for the supervisory powers of the governor over sheriffs was discussed by Mr. Underwood.

Walter B. Hill rendered a report on the colored school situation, emphasizing the fact that state institutions for colored people above the public schools receive a much smaller proportion of the state appropriation than is paid by colored taxpayers, and that Georgia is behind the building of colored rural

He stated that the Rosenwald fund provides generous amounts to all counties and small towns in building colored schools and that Georgia with its large colored population had erected fewer of these schools than North Carolina, South Carolina, Alabama and Mississippi.

Public Health Nurse.

Mrs. W. A. Albright, chairman of the woman's section of the committee, reported that the women have secured funds for a state colored public health nurse whose activities will include the organization of colored groups all over the state whose special interest will be in maternal and infant hygiene. The woman's section is also co-operating with the colored women's clubs in their movement to secure a state training school for colored delinquent girls. The colored women are now raising a fund of \$10,000 for this work.

The findings of the committee were as follows: "We note with alarm the movement of negroes from Georgia, and especially the recent tendency of numbers of the better class to migrate. This movement is going to such an extent that it is working great hardship on southern communities in their agriculture and industry making difficult the tasks of negro readers to build permanent institutions for their race, and also subjecting the migrants to strain upon their health and to the danger of being exploited as cheap labor."

Steps Suggested.

We therefore suggest the following steps of immediate importance.

1. The immediate cessation of mob violence. To this end both the state and the local communities should bend every effort. We endorse the movement to give the governor more authority over sheriffs. We note that governors of Georgia have, in the past, frequently asked for such authority and we urge the present legislature to pass an act giving it to him.

2. We appeal to local citizens to stand behind officers of the law in protecting prisoners and the lawful processes and to give all aid to grand juries and solicitors in gathering evidence to convict the men who are guilty of blackening the state's name with acts of mob violence.

3. We appeal to the legislature to increase the appropriation for state negro schools and to provide more adequate training of colored youths in normal, industrial and agricultural schools. In this connection we wish to point out that the report of the state comptroller shows that the negroes pay about a twentieth of the property taxes to the state but receive back only about a thirty-fifth of the appropriation for institutions above the common schools.

Schools Suggested.

4. We urge as a matter of justice that each county undertake as a school improvement measure the building of at least one school, for which a substantial donation is available from the Rosenwald fund. This donation amounts, in some instances, to a third of the cost of the building. Funds for this purpose are at present available in the state department of education. We also urge that county boards of education make every effort to divide school funds fairly. They draw money from the state fund in proportion to their school population and they receive as much per black child as per white child. We ask that local boards apportion this money between the races on the basis upon which they receive it from the state.

5. In view of the fundamental importance of the condition of agriculture, and of the sterling work of the few colored farmers and some demonstration agents now in the field, we urge that county authorities appropriate funds for negro farm and home demonstration work so that the colored farmer who desires to remain in Georgia may learn to make a living on his farm in spite of the boll weevil and not be compelled to abandon it to make a living in northern factories.

6. We urge the vital importance of the establishment of a colored state tuberculosis sanitarium.

7. We endorse the movement of the Colored Women's Clubs to obtain a state training school for colored delinquent girls and commend their energy in raising \$10,000 for this project and urge that the legislature provide the \$15,000 which they ask to build this very necessary state institution.

Southern Editors On Race Relations.

Atlanta, Ga., October (Special)

Editors of leading daily papers in six of the Southern states have united in a signed statement asking mass were educated, industrial cooperation between the whites and colored races in the South for adequate educational advancement and place for which he was best equipped. It has been authoritatively stated that the abatement of mob violence. The paper was drafted in a conference of Virginia editors and has since been signed personally by more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi and Louisiana. Practically every man to whom it was presented readily attached his name. It is believed therefore that with few exceptions it fairly represents the attitude of the Southern press as a whole. The statement follows:

"In the attainment and maintenance of improved interracial relations in our Southern states we believe that a policy of co-operation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

"Mutual helpfulness between whites and blacks should be encouraged; the better element, of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news,

of character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

"We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious cooperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

The conference of editors which drafted the above statement was called by Mr. R. W. Miles, a field representative of the Interracial Commission, by whom it was also brought to the attention of the other signers.

Race Relations—1923

Meetings, Conferences, etc.

NEGRO LABOR AND MIGRATION DISCUSSED BY INTERRACIAL COMMITTEE; DR. ALEXANDER STRIKES AT K. K. K.

(By the Associated Negro Press)

Chicago, Ill., May 15.—That migration is bringing Northern cities a race problem of serious proportions which can only be solved satisfactorily by the united effort of the best thinking people of both groups, was the sentiment of the conference on Race Relations held here May 6th under the auspices of the Chicago Church Federation, at which Dr. W. W. Alexander, of Atlanta, Dr. George E. Haynes of New York and Miss Mary McDowell, Commissioner of Public Welfare of the city of Chicago were the principal speakers. The several meetings held during the two days' session studied the problem from various angles, one of the most interesting being the report upon the Negro in industry.

The Migrants are Coming.

Negroes are on their way North. Make up your mind on that fact," said Dr. Haynes, "and they will continue to come as long as the chance for well paid employment and greater opportunity for the development holds out. The present expansion of business and consequent demand for labor suggests that the coming summer and fall will witness a real flood of colored people to industrial centers such as has never been seen here and it is well for communities to prepare themselves so that the newcomers may be assimilated easily and reduce possible friction.

"Between 1910 and 1920 there were estimating roughly, about 240,000 colored people in the North. Eighty per cent of the men in earlier days and 90 per cent of women workers were restricted to domestic employment. During the past ten years, however, the race has gained and held places in five or six of the basic industries of the North; such as meat packing, iron and steel plants, clothing trades and the building trades, while a growing number are fitting into mechanical lines.

Can Negro Labor Make Good?

"The continuation of the migration depends solely upon whether the Northern industrial employer finds negro labor profitable. Our investigations covering a number of cities and plants show that in some it has been a success and in some it has not done so well." Dr. Haynes pointed out a number of reasons for this: unsympathetic foremen, lack of the habit of making time, other than c. p. t., a tendency to lay off after pay day, poor housing and home surroundings and misdirected leisure time, all which he said could be corrected if the proper interest is taken by the colored and white citizens, welfare workers and churches. It is their responsibility he said. Making these newcomers potential good citizens and preventing trouble is much cheaper than correcting it after it happens.

Opinions of Employers on Negro Efficiency.

When asked, "Do the negro workers show ambition for advancement" thirteen gave an emphatic "Yes," one of them adding "to a marked degree," four said "yes" but qualified it with such expressions as "a few" "not as much as might be wished for." Two said, "Same as whites." Four replied with an unqualified "No." Twelve gave such answers as "not as a rule," "in some cases" and "not generally," and for three there was no reply. The question of ambition in the sense asked here is, of course, bound up with the question of the hope for advancement offered by the employer. This may be inferred in the case of these employers from the fact that 18 employers said they admitted Negroes to skilled occupations without restriction or according to their ability, while 19 others limited their admission to such occupations. From one there is no record on this point.

The opinions of 38 employers who were employing 108,215 white work-

ers and 6,757 Negro workers in 1918-1919 gives a fair picture of the impression made by Negro workers upon Northern industrial employers during the World War period.

When asked "What difference, if any, there was in the loss of materials due to defective workmanship of white and Negro employes, 25 said there was no difference, four said "same or about the same," one said "greater for colored" and from eight there was no report.

When asked what difference if any between the time required to break in white and negro workers to the jobs of their plants (the comparison was based in each case upon the usual time set for such breaking in), six replied equal time for both, four said "the same," three said "about the same," seven said "depends upon person" and for thirteen there was no record.

South Has Conspiracy of Silence.

"Secret methods of dealing with the race problem in America, such as employed by the KU KLUX KLAN will tend only to spread and stir up elemental passions in communities where this question is acute," said Dr. W. W. Alexander, a distinguished white Southerner.

"Racial difficulties grow largely out of mental attitudes," he continued. "Only by bringing intelligent white and colored men together by frank and friendly discussion can the chasm between them be bridged.

"In the South there has been a conspiracy of silence on this question. There is nothing that makes for danger more than whisperings behind closed doors. You in the Northern cities need to be warned that secret organizations and secret methods applied to the problem will only fan the fires of race hatred. The problem is one that needs daylight."

Miss Mary McDowell, whose interest in racial matter has always been keen and helpful, depicted the housing situation in Chicago, with its lack of houses, crowding, sore spots and its relation to better living and neighborly relations.

The 10,000 colored people who lived in Chicago ten years ago had been consigned to a definite district, but when it swelled to 110,000 it burst these invisible boundaries, resulting in friction she said. Better homes cheaper rents and the bear-

Illinois.

ing of a good home upon the way the migrant succeeded with his job and his life in a new community must be given consideration, she insisted.

As a result of the conference a Committee on Findings was appointed, which will reduce the proceedings of the conference to a "Summary and Recommendations." These will be formulated and published in the very near future.

CHICAGO INTER-RACIAL COMMISSION ORGANIZED

CHICAGO, Ill., June 18.—The most constructive and advanced step taken in the North for the promotion of better race relations was the recent appointment of a commission of outstanding civic leaders of both races by the Chicago Church Federation. The entire commission will consist of 10 members. Among the original sponsors appeared the names of Julius Roschwald, George R. Arthur, Executive Secretary of the Wabash Y. M. C. A., Dr. Geo. H. May, Dr. J. E. Bentley, Alexander Jackson, Rev. Henry E. Stewart, Rev. L. K. Williams, Rev. Chalmers Covert, and Rev. W. A. Blackwell. It is understood that Dr. Shailer Matthews, Dean of the Divinity School at the University of Chicago, will be elected chairman and Morris Lewis, head of the local N. A. A. C. P., will act as secretary. Professor F. O. Peck, of Northwestern University will be another splendid addition. This is indeed a very timely program and we will expect no less from this splendid body as a standard of national guidance than was furnished by the full report and published book on the findings of the Lowden Inter-racial Commission appointed after the unfortunate riots of the summer of 1920. Only a few weeks ago, Graham Taylor cited this work before the National body of Social Agencies of America assembled in Washington.

Prof. E. E. Reed, of Bowling Green, addressed the closing session of the Inter-Racial Conference Saturday morning at the Courthouse on "Race Prejudice in Kentucky as it

The negro loves the South, Dr. Williams said, and, in spite of the exodus of the past year or two, his home will always be in the South. The great trouble has been and is, Dr. Williams held, that the white people have not really believed in education for the negro. They have clung to the earlier and more picturesque conception of the Southern negro, without realizing that the modern negro must essentially be different, but that the best elements in both types are the same. There must be recognition of high ideals for the negro, he said, commenting that white people too often feel that it is presumptuous for the negro to strive after things which are laudable in those of the white race.

Inter-Racial Conference

Meets Next Week
Louisville *New*
 12-1-23
 Prominent People of Both Races To
 Speak
Louisville, Ky.

The Fourth Annual State Interracial Conference for Kentucky will convene in Louisville, December 7 and 8. The Friday afternoon and Saturday morning sessions will be held in the Criminal Court Room of the Jefferson County Court House. The Friday night session will be held at the Warren Memorial Presbyterian church, 414 1/2 Broadway.

Indications point to the large and most successful conference held.

Governor Edwin P. Morrow
Honorary Chairman of the Inter-
racial Commission for Kentucky :

Mr. P. C. Dix, State Y. M. C. A. Secretary, is the Active Chairman, Dr. James Bond is the Director of the Commission. The State Commission is composed of representative men and women, white and colored, in Louisville and throughout the State. The headquarters of the Inter-racial movement is in Atlanta, Ga., with Mr. J. J. Eagan, Chairman; Dr. W. W. Alexander, Director General and Mrs. Luke Johnson, Director of Women's Work.

Great progress has been made by the Inter-racial movement in recent years in the cultivation of right relations between the races and the improvement of the condition of colored people along many lines. Kentucky is said to have the most active Inter-racial Commission to be found in the south and the work done in the State under the Commission has excited favorable comment throughout the country.

The theme of the coming Fourth Annual Conference is "Present Day Manifestations of Race Prejudice in Kentucky and Progress in Interracial Co-operation." The Friday afternoon session will consider the important topics of education and good health, and such speakers as Prof. E. E. Reed, Bowling Green, President of K. N. E. A.; Prof. W. H. Fouse, Lexington, Principal of Colored High School; Dr. J. E. Hun-

ter, Lexington and Dr. E. E. Underwood, Frankfort; colored ;nad Dr. Geo. Colvin, Superintendent of Public Instiuction and Dr. A. T. McCormack, Secretary of State Board of Health. The Friday night session to be held in the Warren Memorial Presbyterian church will be of unusual interest. The famous Simpson University students and the Lincoln Institute Quartet will furnish the music. Dr. M. Ashby Jones of Atlanta, Ga., one of the most prominent white Baptist ministers in the South will bring an important Interracial message and Dr. W. T. Williams, Tuskegee, Ala., will bring a similar message in behalf of the colored people.

On Saturday morning Mrs. Mary McLeod Bethune, Daytona, Fla., a colored woman of remarkable personality and power as a speaker was entering to the conference a message from the colored women of the

Louisville's society folk attended. Many came after the William Singers Musicales was dismissed. All has a very good time, as refreshments were plentiful. The house was beautifully decorated in palm plants and chrysanthemums. The next meeting will be at the residence of Mrs. Jacob Payne, 156 Charlton avenue, December 18.

Group Includes Many Civic and Religious Leaders Who Make Plea for Justice

Chicago
Louisville, Ky. Dec. 21.—Thirty
Kentucky women leaders in their re-
spective religious and civic groups,
met here in connection with the state
inter-racial conference, organized as
the woman's section of the inter-
racial commission, and issued a vig-
orous statement in the interest of ju-
stice and good will between the races.
The organization meetings were pre-
sided over by Mrs. Helm Bruce of
Louisville and the permanent officers
chosen were Mrs. Charles Semple,
chairman; Mrs. R. K. Massie, vice
chairman; Miss Nannie Hite Wingo,
secretary. 12-22-23

Hits Lynching

The statement issued congratulates Kentucky on its recent freedom from lynchings, condemns the injection of race prejudice into political campaigns, demands a single standard of morals that will protect the integrity of both races, and declares for the protection of the life and property of all alike and for fair division of school advantages and other public facilities. It was recommended that in every community an interracial group of women be formed for mutual understanding and co-operation, particularly in matters affecting the welfare of women and children. Following are some of the more striking paragraphs:

"We declare our belief in the righteousness of a single standard of social morality for both sexes and both races. * * * We plead for the protection of the purity of all womanhood and urge that the integrity of the Negro home shall be held inviolate by the men of both races.

Demand Justice

"We hold that no circumstances can justify the disregard of civil law and human rights involved in lynchings and other forms of mob violence. We deplore the fact that such deeds have so stigmatized our people that in non-Christian countries our Christian civilization is discredited. Truly thankful for our Kentucky law against lynching and the fact that it has been upheld, we pledge ourselves to support our officials in every effort to enforce this law.

"We believe it to be our imperative duty to cultivate in both races, especially among the young people at home and in school, such attitudes of good will and mutual helpfulness that bitterness, resentment and strife shall yield to a wholesome faith in our common humanity."

Similar groups of women have been organized in nearly all the Southern states for co-operation with state interracial committees and with the various denomination and civic bodies in the interest of better race adjustments.

Race Relations—1923. Meetings, Conferences, etc. LOUISIANA WOMEN JOIN "GOOD-WILL MOVEMENT"

Will Work For Justice Through State Relations Committee

New Orleans, La., April 16. (Special) — An important step in the half of more generous publicity for the Southern movement for better race relations was taken in New Orleans, when more than forty prominent women of the city met to study the situation, formulated a vigorous statement in behalf of good will and justice between the races, and accepted membership in the Louisiana Race Relations Committee. Declaring their belief that Christian principles offer the only solution of race problems, and that the South is today the "crucial testing ground" of these principles, they pledged their support to the effort to secure for Negroes as well as for white the protection of law and "the privileges and conditions to which they are entitled as citizens, such as sanitation, lighting and grading of streets, better housing conditions," and other civic advantages.

One of the strongest paragraphs in the paper is that relative to lynching, which is as follows: "We register herewith our protest against the barbaric custom of lynching, which arouses violent and un-Christian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard for law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood."

The statement lays strong and repeated emphasis on the responsibility of white people, as the more advantaged race, to set the Negro a worthy example, protect him from vicious influences, and encourage and help him to rise in the scale of character and conduct. The editors of

newspapers are appealed to in behalf of more generous publicity for the Negro's worthy achievements, and less for stories of crime and unworthiness.

Recognizing the wisdom of conference and co-operation as a means of adjusting racial differences and promoting the general welfare, the group pledged its support to the plans developed by the Commission on Interracial Co-operation, a Southern organization which has 800 State and county committees throughout the South. In Louisiana, the State committee, of which the women's group becomes a part, is headed by Prof. Leo M. Favrot, of Baton Rouge.

The women constituting the group and signing the statement are Mrs. Fred Foxley, Mrs. W. F. Weisaupt, Mrs. C. A. Montgomery, Mrs. Belle O'Pry, Mrs. J. R. Morton, Miss Vernon Nunnery, Mrs. W. Marvin Brown, Mrs. W. E. Millsaps, Miss Grace Thompson, Mrs. C. F. Niebergall, Mrs. J. G. Snelling, Mrs. Wm. A. Davis, Mrs. T. J. Ferguson, Mrs. H. F. Baldwin, Mrs. H. W. Glaser, Miss Ida M. Stevens, Mrs. L. Helmke, Mrs. J. A. Alford, Mrs. J. L. Many and Mrs. H. B. Sperry, Mrs. Abel Bliss and Mrs. O. C. Cathey of Shreveport; Mrs. J. O. Carson, Lake Charles, Mrs. O. W. Gladden, Alexandria; Mrs. R. E. Stearns, Mrs. J. W. Darby, Mrs. A.

G. Reed, Baton Rouge; Mrs. H. G. Owen, LeCompte, Mrs. R. F. Harrell, Tallulah; Mrs. L. W. McKellar, Elizabeth; Mrs. J. W. Wynn, Rayne; Mrs. B. B. Purser, Amite; Mrs. J. F. Giles, Springfield; Mrs. A. F. Storm, Morgan City.

Louisiana.

DR. G. E. HAYNES
TO SPEAK HERE

Representative of Negro Race
to Be at Presbyterian
Church

George E. Haynes, Ph. D., sociologist, a gifted and honored representative of the Negro people, will speak at the Presbyterian Church Wednesday evening, February 21st, at eight o'clock. His subject is "The Challenge to the Churches in Race Relations."

It is of interest to note the progress in Dr. Haynes' career. He received his A. B. at Fisk University, 1903; A. M. Yale, 1904; course University Chicago 1906-7; graduate New York School of Philanthropy, 1910; Ph. D. Columbia, 1912; Professor of Sociology and Economics, Fisk University; Director of Division of Negro Economics (Department of Labor, and is now Secretary of the Commission on the Church and Race Relations under the Federal Council of the Churches of Christ in America.

Dr. Haynes brings to his task not only the results of thorough study but also the experience gained by residence and investigation in communities of many different types.

One of Dr. Haynes' books, "The Trend of the Races" was chosen by the Council of Women for Home Missions as the basis for study this year throughout the churches of America.

It is a privilege to be able to hear first hand from Dr. Haynes some of the results of his years of research on sociological problems involved in race relations. A cordial invitation is extended to the people of Westfield to attend this meeting.

Conferences for Colored Women

OCT 24 1923

Conducted by the Woman's Auxiliary
For the Christian Observer.
LOUISIANA COLORED WOMEN'S
CONFERENCE.

Below is an excerpt from a letter to the St. Louis office from Mrs. William Steen, president of Louisiana Synodical Auxiliary, telling of the conference for colored women she conducted in that state at Shreveport, September 2-9. "The colored women themselves arranged a wonderful lot of help to us. They arranged to let us have the conference in the Colored Methodist Temple, and offered to take care of the out-of-town delegates in their own homes. We decided this was the best we could do for this year, and it proved most satisfactory.

"As to the registrations there were 55 women. Fifteen were out of town women. Thirty were Methodist, nine Presbyterian, one Holiness, one Seventh Day Adventist, and fourteen Baptist. The out-of-town delegates were all sent by Presbyterian churches. The other denominations had never sent colored women to conferences before they could not seem to get the matter straight. The women of the Methodist and Christian churches say, however that they will see that their churches send women next year.

"I have never had such attention from any women as those colored women gave. They asked for a copy of the book, 'The Child and America's Future.' My own auxiliary had some of that had not yet been disposed of, eighteen to be exact, so we let them have them. They were so glad and said they hoped we would have more books for sale next year. It is not always easy for them to order and get what they want.

"Dr. R. E. Smith is dean of Centenary College and Bible teacher also. He was splendid. He gave them lessons they could take home and use in the Sunday school and their missionary societies. We had a question box and it was surprising what intelligent questions they asked. Dr. Smith said he enjoyed the whole thing immensely.

"Dr. Brown was unable to be with us so we had instead, Mr. Hobson, Mississippi evangelist, who happened to be here on a visit. The church was crowded for the night services. The night that Mrs. Booker T. Washington talked the building was crowded to the limit. She gave them a splendid, sensible talk, and they were well pleased. If a white person, or one of their own number, had told them the things that Mrs. Washington did they would not have listened.

Saturday morning we gave an hour to the delegates to say just what the conference meant to them. One woman testified that it had taken all bitterness out of her heart; another, that she

Other Side.



Louisville Ky Christian Observer.
First Louisiana Annual Conference for Colored Women Held at Shreveport,
La., September 2-9, 1923. Mrs. W. F. Steen Was the Leader.

Race Relations—1923

Maryland.

Meetings, Conferences, etc.

THIRD INTER-RACIAL CONFERENCE FRIDAY

At the American
Baltimore, Md.
Annual Sessions at Friends

Meeting House Will

Last Three
2-16-23
Days

JUDGE SOPER TO PRESIDE

Dr. Jas. H. Dillard and Rev.

Abrah Simons Also To

Speak at Sunday Meeting

Reports of commissions which have been studying race relations in Baltimore for the past year will be made at the third inter-racial conference to be held at the Friends Meeting House, Park avenue and Laurens street, February 16th to 18th.

A call of the conference has been sent out by Rev. Peter Ainslie, pastor of Christian Temple, and Principal Mason A. Hawkins, who is secretary and treasurer.

The scope of the conference, says the program, includes all those subjects that have to do with the white and colored people as related primarily to Baltimore, discussing with frankness those problems in conference and appointing permanent commissions, as the need may be to continue the study through the year in order to bring indefinite findings at the fourth meeting of the Inter-Racial Conference of 1923.

The program is as follows:

Friday, 16th, 8 p. m., Samuel M. Hann, chairman. Report of the Commission on Industry, Prof. Broadus Mitchell; report of the Industrial Survey of Baltimore, Chas. S. Johnson; report of the Treasurer.

Saturday, 17th, 2 p. m., Rev. Wyatt Brown, chairman. Report of the Commission on Housing, John R. Cary; report of the Commission on Health, Dr. B. M. Rhett; report of the Commission on Courts, Howard D. Hill; report of the Commission on Family Life, Mrs. Francis King Carey; report of the Commission on Education, Prof. Mason A. Hawkins; report of the Commission on Church Co-operation, Prof. P. O'Connell; report of the Commission on Recreation, Prof. J. A. B. Callis; report of

the Commission on Race Attitudes, Rev. William Rosenau. Business session, election of officers, etc.

Sunday, 18th, 3 p. m., Judge Morris A. Soper, chairman. Addresses Dr. James H. Dillard, president of the Slater and James Funds, Charlottesville, Va.; Rev. Abram Simons, president of the board of education of the District of Columbia, Washington, D. C.

BALTIMORE MD. MORN. SUN
MARCH 27, 1923.

COLOR LINE IGNORED AT PRESTON MEETING

Negress Attends Gathering Of
Women Supporters And
Takes Part In Work.

LODEN AT HEADQUARTERS

"Danny" Approves Campaign
Methods Of Gentler Sex And
Takes "Tip" For Men.

The color line was ignored yesterday when a group of women supporters of Preston met at their headquarters, 508 Lexington Building. Mary Robinson, colored, of the Fourteenth ward, represented her race at the gathering.

The innovation of a racial mixture in the club was accepted as a matter of fact. Mary Robinson was greeted with a handshake or two and seated on the rear bench. Afterward she went into consultation with her ward executive.

It was whispered around that this was the beginning of a drive for the vote of the colored women for Preston. Mary Robinson, at any rate, pledged her services for the campaign with the promise of many votes and the offer of friends to help the organization. The Eleventh and Twelfth precincts of the ward have been put in her charge.

Loden Visits Headquarters.

Campaign methods of the women workers in the citizens' campaign yesterday met with the approval of "Danny" Loden, who for the first time visited the women's headquarters. Mr. Loden spent 15 minutes investigating the offices and inspecting the maps and posters with which the walls are hung.

"Any suggestions for our work?" asked Mrs. William J. Brown, chairman, seeing Mr. Loden lost in contemplation of a ward plan opposite him.

"Nope," answered Mr. Loden, "but I'm going to take some suggestions from

you. Here's something to try on the men."

The suggestion that struck Mr. Loden's fancy was the women's system for setting each individual straight on the location of the poll where he must vote. Cards have been issued bearing maps of each ward, divided into precincts, colored and numbered. At the bottom of the chart, opposite each precinct number, is printed the address of the polling place for that precinct.

Urges Better Homes.

Better houses for the working people of Baltimore was the topic of discussion at the women headquarters when Jonathan K. Voshell, candidate for President of the City Council, met the women's committee.

"We can have the people of Baltimore live better and happier if we just use a little common sense in taking care of the children and housing," Mr. Voshell said. "I don't think anything of building houses by the mile and cutting holes in them for streets. Our city blocks may look all right, but the houses do not get light and air.

"I want to see houses erected in groups of two, with a lot between every two buildings. I also believe in more parks and playgrounds for the workingman's children and enough schools to avoid the necessity of small children crossing many car tracks and busy boulevards on their way to school."

Race Relations—1923.

Meetings, Conferences, etc.

OCT 19 1923

GREAT WORK IN THE SOUTH

In Mississippi the Church Extension Board of the Church of God, through its inter-racial department, is doing much to bring about a better understanding between the races. Inter-racial meetings are being conducted all over the state with good results. This organization is disclosing facts that are worthy of careful consideration. W. H. Lewis, a noted colored evangelist and president of this organization, is highly regarded by white and colored people all over the state and deserves thoughtful consideration. He is now in Hattiesburg and will remain a few days looking after important business for his organization. Hattiesburg is ready to co-operate with him in bringing about a better understanding between the races, though it may be said that, as a general rule, the whites and blacks get on together here about as well as anywhere in the world.

CHECKING OF EXODUS.

Promotion of Friendly Relations Between the Races Purpose of Meeting.

JACKSON, Miss., Dec. 19.—A gathering of leading negroes of Mississippi is in session here to form an organization of representative men of the race in this state for the purpose of dealing with inter-racial problems, to promote friendly relations between the races and assist as far as possible in checking the exodus of negroes from the state. A conspicuous figure in the gathering is Isaiah T. Montgomery of Mound Bayou, Bolivar County, Miss., who is a surviving member of the constitution of 1890. The organization is to be composed of one representative of each county and .8 from the state at large, and will maintain headquarters in Jackson.

Race Relations — 1923.

Massachusetts.

Meetings, Conferences, etc.

DR. THOMAS JESSE JONES DEFENDS COLORED PEOPLE

Williamstown, Mass. Aug. 29- At a round-table discussion of interracial relationship in the Institute of Politics, now in session at Williams College, Prof. William D. McDougall, Democrat with Southern inclinations, submitted a paper on "Races as a Factor in World Politics." The paper attacked the colored people viciously, and tended to show that they are inferior and "are spreading their inferiority among the white people."

These conclusions were ably refuted by Dr. Thomas Jesse Jones, noted sociologist, who paid tribute to the inherent ability of the Negro, and insisted that as a basis for the solution of the problem there must arise an increased respect among white peoples for the possibilities of the development of the Negro.

Taking issue with Dr. Jones, Professor McDougall attempted to show that the Negro, wherever entrusted with governmental or economic responsibility to any significant extent failed to succeed, citing particularly the Negro State of Liberia "and the apparent inability of Negroes to compete economically with other races."

Dr. Jones, however, who has made a first hand study of the situation in Liberia, declared that no nation had ever succeeded without outside help; but said there had been no helpful contacts to any extent to Liberia. Asserting that it was inopportune to form judgments on the basis of inadequate facts, Dr. Jones entered it as his conviction, from his own study of the experiment in Liberia, that the project will succeed.

PROF. MacDOUGALL
OF SOUTHERN BENT
ABLY ANSWERED BY
NOTED SOCIOLOGIST

(Special To Pittsburgh American)

WILLIAMSTOWN, Mass.

August 31.—At a round-table

discussion of inter-racial rela-

tionships in the Institute of Poli-

tics, now in session at Williams

College, Prof. William D. Mc-

Dougall, Democrat, with Southern in-

clinations, submitted a paper on

"Races as a Factor in World Politics."

The paper attacked the colored people

viciously, and tended to show that

they are inferior and "are spreading

their inferiority among the white peo-

ple."

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Race Relations — 1923

Meetings, Conferences, etc.,

RACIAL CO-OPERATION LEADER IN MISSOURI

Dr. W. W. Alexander, director of the commission of interracial co-operation, left Monday for St. Louis where he will assist in setting up a local committee on race relations. Last week he was called to Columbus, Ohio, to present the commission's plan before the annual state conference of Protestant ministers, and also before a local race relations committee, which has sprung up in Columbus.

It is stated by the Atlanta office of the commission that the plan of conference and co-operation as a means of adjusting race relations, which was developed in Atlanta and has spread throughout the south, is attracting nation-wide attention and is even being studied abroad.

The plan is to be tried out in South Africa, it is stated on authority of Dr. Thomas Jesse Jones, of New York, who recently toured that continent on a mission of investigation for the Phelps-Stokes Fund. General Smuts, the British governor of South Africa, after making careful inquiry relative to the plan, announced to Dr. Jones his purpose to make it the basis in the future of British welfare work in behalf of the natives.

Inter-Racial Commission

Answering a general call made through the St. Louis Clarion and the St. Louis Argus, the Citizens Committee met at the Y. M. C. A., last Monday night, August 13th and perfected an organization known as Citizens' Welfare Committee. C. K. Robinson was elected as president; T. J. R. Wilson, secretary. A committee of five was appointed, to bring in eighteen names of citizens of St. Louis, out of which nine will be selected to compose the Inter-Racial Commission. This meeting will take place on Monday, Aug. 20, 5 p. m., at Y. M. C. A. All representatives of registered organizations, with the committee, will be permitted to vote in the selection of this Commission. 8-17-23

The following citizens were nominated, out of which nine may be selected on the Inter-Racial Commission:

Mr. J. L. Usher, The Urban League; Mr. C. K. Robinson, St. Louis Clarion; Rev. Geo. E. Stevens, Patrons' School Alliance; Rev. C. A. Williams, A. M. E. Ministers; Mrs. M. D. Young, Wheatley Branch Y. W. C. A.; Mr. J. R. Steel, Mechanics Exchange; Mr. Jos. Velar, St. Elizabeth's Church; Mr. D. W. Bowles, Negro Bar Ass'n.; Dr. W. P. Curtis, N. A. A. C. P.; Mr. J. E. Mitchell, St. Louis Argus; Mr. Jas. T. Bush, Negro Housing Exchange; Rev. O. C. Maxwell, Inter-Denominational Alliance; Rev. B. F. Abbott, Methodist Episcopal Church; Rev. H. W. Evans, C. M. E. Church; Mrs. S. E. Garner, Negro Bar Ass'n.; Mrs. B. F. Bowles, Social Service; Rev. S. A. Moseley, Central Civic League. Representatives from the various organizations present were:

Rev. J. L. Cohron, Baptist Ministers' Alliance; Rev. B. C. Wolfolk, Christian Church; Rev. C. A. Williams, A. M. E. Ministers' Alliance; Rev. H. W. Evans, C. M. E. Church; Rev. S. A. Moseley, Central Civic League; Rev. W. O. Emory, Social Service Agency, Spanish War Veterans; Mrs. M. D. Young, Wheatley Branch, Y. W. C. A.; Mrs. M. J. Gordon, Central Social Service Agency; Mrs. W. C. Bridges, Parrish Chapel, Wheatley Branch Y. W. C. A.; Mrs. C. K. Robinson, Federation Colored Women's Clubs; Mr. Jos. Velar, St. Elizabeth's Church, Elledardsville Civic League; Mr. C. K. Robinson, St. Louis Clarion; Mr. D. W. Bowles, Negro Bar Ass'n.; Mr. Robert Russell, Tom Powell PPost, American Legion; Mr. J. R. Steel, Colored Mechanics Exchange; Mr. J. L. Usher, Urban League; Mr. J. L. Jones, (proxy) J. H. Taylor, Building Laborers' Union; Mr. Roy Lowe, St. Louis Clarion; Mr. J. T. Bush, Real Estate Housing Trust, American Woodmen; and Mr. Thos. J. R. Wilson, Harpole Post American Legion, Civic League.

Beginning Wednesday, May 2nd at 8:00 p. m., an excellent program of addresses, exhibits and "stunts" will be offered all bearing upon the activities and problems of the different agencies.

Of special interest to readers of the Argus will be the meeting Thursday, May 3rd at 8:00 p. m., when Dr. W. W. Alexander, Secretary of the Commission on Race Relations, Y. M. C. A., Atlanta, Ga., will speak on the subject of the "Inter-racial Movement." At this meeting also the Fisk Jubilee Singers will render special music. At the afternoon session on Friday, May 4th, Dr. Geo. E. Haynes, Secretary of the Commission on Race Relations, Federal Council of Churches, will speak on "Justice to the Negro." The Glee Club of the Phyllis Wheatley Branch of the Y. W. C. A., will sing at the session Wednesday, May 2nd at 8:00 p. m. Not only the above, but all other meetings during the Conference will be of interest to every citizen.

INTER-RACIAL CONFERENCE AT C. OF C. BLDG

Three Day Session In Which Race Men From Different Parts Of Country Expect To Take Part.

Friends Of Urban League And The Public Urged To Attend All The Sessions

The Urban League will participate in the St. Louis Community Conference, to be conducted by the Citizens' Welfare Committee, and to bring about better understanding among the ninety-four public and private social agencies which make up the Community Council.

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In connection with the Community Conference there will be a special popularity contest between the different member organizations of the Community Council. Each member of the general public as well as staff and Board members of the different agencies attending these meetings will be entitled to cast a vote for the agency in which he is particularly interested. The Urban League requests that all of its friends attend as many meetings of the Conference as possible and register a vote for the Urban League. A beautiful Silver trophy is being offered for the agency having the highest number of votes.

All of these sessions will be open to the public. Everybody welcome.

Inter-Racial Commission

The St. Louis.

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WOMEN VOTERS HOLD SESSION IN ST. LOUIS

Mrs. E. C. Grady Makes Plea For Inter-racial Re- lation As A Means Of Helpfulness. Good Things To Be Accomplished.

During the Fifth Annual Convention of Missouri League of Women Voters at the Clafidge Hotel, Mrs. E. C. Grady spoke on "Inter-racial Relations." In her talk she told why such committee should be in every community. She said in part:

"The migration of our Colored people from the South into this and other Northern communities, seeking protection, better wages and better schools makes it necessary that there be some understanding here to help in the readjusting of the new comers in their altogether new environment. There never has been any race trouble here and we are hoping there never will be any. Not all Negroes coming are virtuous and upright, some are criminal; which fact, with the presence of the Ku Klux and mob spirit already among us quietly alert, makes it necessary that such a committee be appointed.

Liability

"The liability of industrial antagonism resulting from so many Negro workmen coming to fill the many openings for labor all over the North at this time and especially here in St. Louis, makes such a committee necessary to wisely adjudicate should any friction arise. While it is true there are more jobs than men at this time, there is always a possibility of some sort of racial misunderstanding along the lines of industry when a large number of new Colored workmen enter a community.

Housing

"The housing situation is acute and serious among us already. The many who are coming have few places to live. As a result of the very congested Negro residential areas there must be an expansion by Colored residents into adjacent streets and territories now occupied by white residents. Friction follows as soon as Colored person from sheer necessity buys a house in this new neigh-

borhood even though it lies in the immediate path of this natural Negro expansion. A public spirited, disinterested interracial committee could render telling service at this point by keeping in touch with the powers that be and with the Real Estate Exchange and by holding conferences with any local Residential Improvement Association in time of any friction.

Schools

"Then the school question as it relates to Negro children, makes it necessary that such a committee be operating. In a dual system of education where the smaller group is educated apart, it is very easy for a double standard of efficiency to creep in, though not primarily intended, especially since the colored school population is so rapidly increasing here in St. Louis, as in most all our Northern communities. The value of an interracial committee for better school facilities was seen recently when a group from both races over- tured our St. Louis School Board under the auspices of this our Women's League. It was a most effective meeting looking to the improvement of the schools for colored children in this city.

CITIZENS WELFARE COMMITTEE ELECT NINE FOR INTER-RACIAL COMMISSION

The Citizens Welfare Committee met at the Pine St. Y. M. C. A. Monday, August 20th, 5:30 p. m.

The President called the meeting to order, prayer was offered by the Reverend H. W. Evans, the secretary then read the minutes of the last meeting, the minutes were approved.

The following new members were enrolled:

Mrs. T. J. Nevins, representing the Business Women's Club

Mrs. B. F. Bowles, representing the Civic Dept. Fed'n. C. W. C.

Mrs. G. W. Gallion, representing the Women's Club

Rev. C. J. Stanley, representing the Congregational Church

Rev. R. W. Crite, representing the Sixth Dist. Civic League

Judge C. E. Clark, representing the Fourth Dist. J. of the P.

Mr Ernest Patillo, representing the A. U. K. & D. of A. 23

Mr. W. C. Baker, representing the Friendly Social Service League

Mr. Josiah Thomas, representing the Men's Guild St. James Church

After the reception of the new members, the following made interesting talks: Mr. J. R. Steel, Rev. S. A. Mosely, Mr. Josiah Thomas,

George Clark, The President, Mrs. Bowles, Rev. H. W. Evans,

Mrs. M. J. Gordon, Mrs. C. K. Robinson, Mr. J. L. Usher and The Secretary. The President stated that he had interviewed all the candidates and that all of them stated that they were willing to serve on the commission, if elected, except Mr. S. E. Garner, Rev. S. A. Mosely moved that the name of Judge Crittenden E. Clark be placed in that of Mr. Garner, Mr. Josiah Thomas seconded the motion. It was carried.

Ballots were distributed to each of the members, who were instructed to vote for Nine of the eighteen persons, whose names appeared on the ballot, the members, after preparing their ballots, placed them folded on

a table under the surveillance of the President and Secretary. Three tellers were then appointed, Mrs. M. J. Gordon, Mr. Ernest Patillo and Rev. C. J. Stanley. The tellers read the ballots as marked, the members kept tab on the ballots as read, according to the tabulation, those declared elected were the following:

1. Mr. J. L. Usher
2. Mr. C. K. Robinson
3. Mr. J. R. Steel
4. Mr. D. W. Bowles
5. Mr. J. E. Mitchell
6. Mr. C. E. Clark
7. Mrs. B. F. Bowles
8. Rev. S. A. Mosely
9. Rev. H. W. Evans

The President, Secretary and Mr. J. L. Usher were authorized to confer with the proper organizations (white) for the purpose of completing the Inter-racial Commission.

Mrs. M. J. Gordon, gave the committee some interesting information, regarding conditions at Union Station, relative to the methods employed by some of the representatives of the City Health Department. The President was asked to appoint a committee of three persons to confer with the Health Commissioner on the matter, the following persons were appointed, Mrs. M. J. Gordon, Mrs. G. W. Gallion and Rev. W. O. Emory.

The Secretary was instructed to officially notify those elected, to the commission, of their election, and to advise them that there would be a meeting held at the Pine St. Y. M. C. A. Saturday, August 25th, 4.00 p. m. to consider the formation of plans for the work of the commission.

THE CITIZENS WELFARE COM.

C. K. Robinson, President,

Thos. J. R. Wilson, Secretary.

WANTS GOVERNOR TO APPOINT INTER-RACIAL COMMISSION

Robert S. Cobb, Secretary of the Missouri Negro Inter-racial Commission, has suggested that the Governor appoint an Inter-racial Commission somewhat on the order of the Commission appointed by Governor Lowden of Illinois a few years ago which rendered such valuable service to that State.

Governor Hyde ought to be open for any suggestion which may bring about a better relation between the races in the State, because as will be remembered, he has two lynchings to his credit as Governor of the State, and no one has been punished for taking part in either of said lynchings. Neither have there been any laws passed in the State during his administration looking forward to preventing such outrages upon the State in the future.

Mr. Cobb thinks that an Inter-Racial Commission appointed by the Governor, non-political, composed of men and women of the broadgaged type, much good can be accomplished in a very short time.

We have before us a report with recommendations made by the Missouri Negro Industrial Commission of which Cobb is Secretary, made to Governor Hyde, covering every phase of Negro life in the State, containing facts and data on lynchings, discriminations and Jim-crowism as they affect the Negro of the State. So we see that the Governor knows; he is not ignorant of these conditions. All he lacks is the courage to exercise his power as Governor of the State to bring about a change. Of course we would not oppose such a commission because we, like a drowning man, will grapple at a straw. Experience has shown that similar commissioners in the south have done some good in the way of race relations, but the thing needed most in the State is men—men in public office who have courage and back bone enough to stand for right and justice, law and order, regardless as to who else opposes these things.

If it requires an Inter-racial Commission to put back bone into Governor Hyde, then we say give us the Commission, but if it requires organization in some other way, then give us some other remedy.

RACE RELATIONS IS DISCUSSED BY LEAGUE SEC.

Gordon H. Simpson Tells A Class of White Workers What They Can Do To Help In An Inter-racial Way. Given Sympathetic Hearing At 3rd Bapt. Ch.

Gordon H. Simpson, Executive Secretary of the local Urban League, was the principal speaker before the Training School of Church Workers at the Third Baptist Church (White) last Monday night. There were about fifty men and women, officers, teachers and work-

"We must have somewhere to live and the Real Estate Exchange could do so much to help alleviate the present housing conditions if it would. In this you can do much by spreading the seed of good-will among your people."

Mr. Simpson touched upon the effects of migration on the churches, schools, industries and recreations. And in closing, a plea was made for a revamping of the old attitudes, sentiments and habits of action on racial matters, for closer co-operation between the races, and for a fuller realization that the welfare of both races was inter-dependent.

A list of interesting books and magazines on the Negro and Inter-racial Co-operation was distributed to members of the class.

Close attention was given during Mr. Simpson's talk and sympathetic expressions from the class greeted him at the conclusion of his address.

ers in the several churches of the city, who listened with keen interest to what the speakers had to say.

Mr. Simpson spoke on the subject "The Negro in St. Louis." In discussing the subject, among other things the speaker said: "I am pleased to have this opportunity of speaking before you men and women who by your training will have a great influence in helping to create a better relation between the races. There is no longer a Negro problem, but rather one of racial adjustment. The question can no longer be regarded as sectional but it has become national because of migration."

"The colored population in St. Louis has increased in the last three years from 69,854 to between 80,000 and 85,000 at the present time. The rapid increase has brought the colored people faster that they could naturally be adjusted to their new surroundings, and faster than they could be properly housed. In this, my friends, is where we need your co-operation in the spirit of toleration.

Inter-Racial Relations

By GORDON H. SIMPSON

Executive Secretary, Urban League Of St. Louis.

Mr. Simpson delivered the following paper before the Twenty-third Annual Session of the Missouri Conference for Social Welfare at Columbia, Mo., November 22.

The subject of inter-racial cooperation is one to which a great deal of thought is being given at the present time. The colored people, both white and colored, are fast realizing that the old theory of conflict and suspicion does not bring about the greatest welfare of any community. As a consequence, for about the past fifteen years, there have been very definite efforts toward the development of inter-racial committees, commissions, and various other organizations with the purpose in view of studying the reasons for these conflicts and seeking ways and means by which members of both races can co-operate in the solution of local, state and national problems.

This movement has produced the Inter-racial Commission of the Federal Council of Churches in America, the Southern Universities, Inter-racial Commission, the National Association for the Advancement of Colored People, and their groups of white and colored people working for better race relations, the same motives gave birth to the organization of the National Urban League which now has forty branches located in as many different cities throughout the country, thru which agencies constructive programs for inter-racial betterment are being promoted.

The Migration

There are three significant factors which must be taken into consideration to understand fully the background of the present inter-racial tendencies. The first of these is the heavy migration of Negroes from the South following the outbreak of the Great World War. It is estimated that in the first migration from 1914 to 1918, 450,000 Negroes came North and most of them stayed. A recent estimate by the U. S. Department of Labor is to the effect that 238,000 Negroes have come North from fifteen southern states during the present migration. Such a large movement of population must have definite forces behind it.

It behooves us, therefore, to inquire into the cause of the migration. In the last analysis they are partly economic, but behind all of the economic considerations is the social pressure under which the Negro has been forced to live in the South since slavery.

Disfranchisement, jimcrow laws, injustice in the court, lack of legal protection and redress for Negro women, inadequate school facilities, together with lynch law and activities of the Ku Klux Klan have all contributed their quota to the causes of the migration.

It is rather significant to note that for the first time in its history, the South has awakened to the real value of and economic dependence on Negro labor and there is at present an organized movement on foot to stem the migration. Numerous efforts are now being put forth to appease the Negro's desire for better conditions. Promises have been made of improved conditions, for longer school year, more adequate school facilities, for more humane treatment, socially, economically and politically. According to a recent newspaper report, the Southern Cotton Growers Association has recently contracted with European Spinners for the purchase of most of the 1923 cotton crops. This is interpreted by some newspapers as a reprisal on northern industries. It should be remembered, however, that most of the Negroes coming north are not entering the cotton industry; they are entering the steel, iron, leather, stock yards, building material, and other industries not immediately affected by the conditions in the cotton industry.

In the northern cities it is rather significant to note the increase in Negro population. The United States Census statistics of several cities will throw some light upon the changed situation in the North:

	1910	1920	Increase
Washington	94,446	109,966	15,520
New York, N. Y.	91,709	152,467	60,758
New Orleans, La.	89,262	100,930	11,668
Baltimore, Md.	84,749	108,322	23,573
Philadelphia, Pa.	84,459	134,229	49,770
Memphis, Tenn.	52,441	61,181	8,740
Birmingham, Ala.	52,305	70,230	17,925
Atlanta, Ga.	51,902	62,796	10,894
Richmond, Va.	46,733	54,041	7,308
Chicago, Ill.	44,103	109,594	65,491
St. Louis, Mo.	44,960	69,854	24,894

No city can assimilate such large increases as have occurred in Chicago, New York, Washington, Detroit, Philadelphia, St. Louis and other cities, without very definite adjustments on the part of the entire citizenship. It is rather significant that the colored

population of St. Louis, which grew from 44,960 in 1910 to 69,854 in 1920, has increased further during the past three years between 15,000 to 20,000, according to a conservative estimate.

Racial Conflicts

The second factor to be considered in the present tendency toward inter-racial co-operation is the large number of conflicts—in many cases, race riot—which occurred in several cities throughout the country. Our minds are quite fresh with the memory of bloodshed and suffering during the riots in East St. Louis, Chester, Pa., Philadelphia and Houston, all in 1917 and 1918; at Omaha, Chicago, Washington and Elaine, Ark. in 1919; at Ocoee, Fla. in 1920; at Tulsa, Okla. in 1921.

It is needless to recount the incidents in connection with these outbreaks of race hatred, and yet only by a thorough appreciation of the factors involved can we get an intelligent grasp of the urgency of inter-racial co-operation in every community for



GORDON H. SIMPSON

the solution of problems affecting both races. In brief, however, the causes of these riots have been economic, social and political. It is generally conceded that the large influx of Negroes to northern industries during the war, together with the reaction of returning World War veterans to competing with Negroes for jobs created a situation to which adjustment was not easily made. Further, the sudden increase of the Negro population of many of the northern cities brought about a very definite housing shortage, thereby increasing the competition between white and colored for housing facilities. In many cities so-called "Protective" and "Improve-

ment" associations sprang up with the avowed purpose of preventing the Negroes from "invading" their territory. Many houses of Negroes were bombed; "moral persuasion" was used to force Negroes out of their jobs because they had bought houses in sections previously occupied exclusively by whites. Organized labor opposed the increasing number of Negro laborers to compete with them in industry. The political situation was generally upset by the sudden increase of the number of Negro voters in many of the northern cities. In many cases Negroes migrating north were exploited both in industry, housing and in politics. All of these factors were back of the several race riots, and the realization of the problems presented by both white and colored citizens has tended to bring about greater co-operation in race relations.

Lynchings As a Factor

The third factor contributing to closer inter-racial co-operation is the reaction on the part of both white and colored people to the large number of lynchings which have taken place in recent years.

There has been a total of 3224 people lynched in the United States between 1889 and 1918, of whom 702 were white and 2522 were colored. The figures for the following years are: 1919, 83; 1920, 65; 1921, 64. During 1922, there were 61; while to date in 1923 there have been 24, making a total of 3521 from 1889 to the present date in 1923. For the period 1889 to 1921, of the 3431 people lynched by mobs, only 571 or less than 17% were even accused of the crime of rape. 83 women were lynched in this period. In the four years, 1918 to 1921, inclusive, 28 people were publicly burned by mobs. In practically every instance the perpetrators of these lynchings have gone unpunished. Between 1889 and 1918, in the State of Missouri, there were 81 people lynched, of whom 30 or 37% were white and 51 or 63% were colored. Our memory is still green of the lynching of a man believed by many to have been innocent, in the present meeting place of our conference.

From 1885 to 1921, the State of Georgia had 430 lynchings, and but one indictment for lynching up to 1921. Through the efforts of inter-racial committees there were 22 indictments and 4 convictions in 1921. Surely the State of Missouri cannot afford to be behind Georgia in respect to overcoming the administration of punishment of offenders and suspected offenders by mob law.

Let us set aside for the present discussion of the reasons which caused these lynchings and consider rather the problem presented by the deplorable housing facilities. In many cities so-called "Protective" and "Improve-

authority which such mob action represents. It is an admitted fact that there is a wide-spread tendency in this country toward lawlessness, in some sections amounting almost to contempt for law and legal procedure. The fact that members of mobs and other violators of law have gone unpunished, or where indictments have been sought these have been quashed by legal technicalities or by prohibition of testimony because of local sentiment, has undoubtedly contributed to a large degree to the growing disrespect for law.

No right and well-thinking citizen, white or colored, desires to see any offender against our laws go unpunished. Rather, they prefer to have the constituted legal processes take their course and the offenders speedily brought to trial. But these same well-thinking citizens are not content to let mob law and lynch law assume the reigns of government. It is this growing feeling which is another factor to be considered in the spread of co-operation in inter-racial relations. Typical of the developments along this line was the introduction in to our last Congress of a Bill to make lynching and mobbing a federal offense and to insure for every person accused of crime trial by due process of law.

We have reviewed the three primary causes of the present tendency toward inter-racial co-operation. First, the problems of adjustment arising out of the migration from the South of over a half million Negroes; second, the numerous outbreaks of mob violence and race riots so characteristic of the years following the World War and third, the awakening of the country to the necessity for overcoming the spread of lawlessness brought about by the lack of prosecution of members of lynching mobs.

Steps Toward Inter-racial Cooperation

Great progress has been made in many states, but it is to the future that we must look for the greatest fruit from these efforts. However, in the march of events it is interesting to note some rather significant accomplishments along this line.

The recent Annual Conference of the National Urban League at Kansas City, Mo., brought to light the really constructive work being done along the lines of inter-racial cooperation by the program of this organization through its forty local Urban Leagues throughout the country. Reports at this conference showed remarkable progress along the lines of industry, health, education, recreation and the creation of a fairer public opinion regarding Negroes.

Illinois

A most outstanding type of inter-racial co-operation was the appoint-

ment by Governor Lowden of Illinois in the latter part of 1919 of a commission of six white and six colored men to investigate fully the causes and effects of the Chicago race riot, which it will be remembered started on Sunday, July 27, 1919. Under the name of the Chicago Commission on Race Relations, this body made a thorough inquiry into the causes and effects of the Chicago riot which resulted in the publication of a report some 600 pages in length which is conceded to be the most significant collection of data on the race question that has been prepared to date. It is especially valuable for the detailed account it contains of the conditions of life among Negroes in the North, and the propaganda employed in connection with Negro migration from one community to another; and for the recommendations the Commission makes to police departments, state militia, the law courts, city councils, boards of education, civic organizations, labor unions, churches, the public employees, transportation companies, and the Press.

Missouri

In the State of Missouri, inter-racial relations are considered by many to be fairly favorable, taking the situation as a whole. St. Louis and Kansas City each have organized committees of white and colored citizens. Organizations exist in a few other smaller communities, such as Joplin and Columbia. However, it is to the future that we must look for greater co-operation to bring about even better relations between the races and to create a state-wide sentiment which will overcome any tendency toward the growth of racial feeling due to the increasing colored population because of the migration. The main consideration in all this is that the day has passed when matters affecting the welfare of the colored section of the population can be settled for them. All problems relating to the welfare of any racial group can best be settled by co-operatives of other groups concerned. It is no longer a question of co-operation for the Negro, but rather co-operation with the Negro.

Missouri has gone a great way in the appointment of a Negro Industrial Commission and in appointing a Committee on Negro Welfare in connection with its Missouri Conference of Social Welfare. The next step should be the development of local inter-racial organizations to work out constructive programs for the improvement of relations between the races in order that all possible friction may be anticipated and conflicts and mob violence avoided. It is to such a movement as this that Negroes and white citizens of Missouri look with a great deal of hope for the solution of the many problems of adjustment which now confront us.

Looking forward to the future, then all conditions seem to point to the de-

sirability of the establishment not only of local inter-racial committees, such as have been established in the cities of St. Louis and Kansas City in the Urban Leagues, and a recently organized Department of Race Relations in the Community Council of St. Louis; not only local, I submit, but a Missouri Inter-racial Commission to be a non-political body composed of socially-minded men and women of both races to function for the general welfare in all inter-racial matters. If peace and harmony and good will are to be the keynotes of inter-racial relations throughout our state, then this must be cultivated by realizing the inter-dependence of the races and by working out a definite program for the improvement of conditions generally. There is the whole question of the several problems arising out of the migration to the cities, in industry, housing, educational and recreational facilities; the question of state care in correctional institutions; the care of the tubercular, as well as the entire juvenile delinquency problem. All of these questions should receive the fullest consideration of our state. Only by tolerance, mutual respect, and co-operation can the solution of these problems be brought about.

Program For Inter-Racial Betterment

How then can we further extend the present efforts for inter-racial improvement?

The following suggestions are submitted for the consideration of the Conference:

The organizing of local inter-racial committees:

1. To promote inter-racial betterment by organizing social-minded and constructive thinking white and colored citizens.

2. To provide further contacts leading to better understanding between the races.

3. To afford greater cultural and economic opportunities for Negroes.

4. To cultivate a public opinion in co-operation with the press with the object of securing fairer attitudes toward Negroes and Negro news in the public press; also the publication of creditable achievements by Negroes rather than only news of their shortcomings and crimes, as is almost universally the present situation.

5. To co-operate in problems arising out of the heavy migration of Negroes from the South such as housing, educational facilities, health, industry, recreation, etc.

6. To seek the punishment of guilty offenders in cases of mob violence.

7. Finally, to propagate and extend inter-racial co-operation, based on mutual respect of the rights of all human beings.

Down the broad highway of Time, two roads open, one is named Conflict-Suspicion-Intolerance, and the other Co-operation. If the former is followed, we inevitably face an even wider breach than now exists between

the races. If the latter is followed, and Christianity and Democracy become real in practice, and not mere theoretical babblings, our State may be saved to a democracy wherein all mankind are brothers. With JUSTICE and TRUTH, TOLERANCE and CO-OPERATION as our standard and "PREVENTION" our slogan, we may march forward to the time when Missouri will lead the country in co-operation between the races for the improvement of the welfare of our entire population. This is the challenge to our entire State an co-operation in inter-racial relations is the only road to success.

Race Relations - 1923.

Meetings, Conferences, etc. INTERRACIAL COMMISSION

The Clarion awakes enthusiasm as well as many other splendid commissions—but commissions that are asleep and dreaming, may be very well made up of good material and we hope, since they have all been thoroughly aroused, they will fall in line and help in securing a commission that will eliminate the dream period. It is a condition that confronts the race in this city and not a theory nor a dream.

It really astonished us to find so many excellent commissions doing nothing. They seem to be everywhere and operated by everybody, but so peacefully sleeping that we regret the shock that seemed to us necessary to awake them and force them into the open country where life's activities cannot be continued while asleep.

8/10/23
Certainly we were glad to learn all this. How would we ever have known that all these commissions were in St. Louis ready at the drop of the hat to race to the rescue, if they had not told us. But what The Clarion wishes to see, is a commission chosen by all the people. A commission that will be able to protect our interests as a race, men of such broad vision that they will not wish to disregard the interests of others. The men and women who met at the 'Y' on last Monday are great and good men and women, on whom we can rely to do the best thing and there are hundreds of others in St. Louis, whom we hope to meet at the same place next Monday. This is no child's play. It calls for the best men and women in the city. Men of large soul and great wisdom.

The problems that will confront the race in this city within the next three years are momentous, colossal, almost terrifying, if we can read correctly the signs of the times. Problems will arise that are going to tax the real intelligence and Christian courage of the best we have—problems that cannot and will not be solved by oratory, by leger-de-main, nor political influence, but by the highest conceptions of Christian principles and by concessions, and by prayer and sole reliance on God and the good will of real white men who stand for the square deal unafraid. There are sinister forces, we believe, working to our detriment

and unless we can form an alliance with the best white people and do our part faithfully and wisely to keep them our friends, many troubles will come to us.

The Inter-racial Commission is an absolute necessity and so every serious minded man and woman of the race should prayerfully work to secure sober minded Christian men and women for the Commission.

The Clarion has no axes to grind, no enemies to punish, no friends to reward. May we hope to have next Monday at the "Y" the wisest and best men of the race to help in this great and glorious task. If there be any let us lay aside all personal ambition and self-seeking and bend to the task of racial good will.

We must select men who are neither radical nor compromisers from among us who can and will face issues and settle them in the light of fairness and common sense. If we will do this, our efforts will be a success.

For the first time in the history of St. Louis, we have a Jim Crow sign staring us in the face, in Forest Park on the Golf Links, because of some trivial thing which concerns a few individuals. If this Commission was functioning we may have saved the race this humiliation. Efforts should be made to remove this sign, as Mr. Howard and those who brought this suit, did it or should have done so as individuals.

Following is a splendid editorial on the subject by The Post-Dispatch, emphasizing the necessity of such a Commission.

MEETING OF COMMITTEE ON INTER-RACIAL COMMISSION

St. Louis, Mo.
The Committee called at the instance of the St. Louis Clarion to consider the means of selecting an Inter-racial Commission, met at the Pine St. Y. M. C. A., Monday afternoon, August 6, 8/6/23. The Committee was called to order by Mr C. K. Robinson, acting chairman. Mr. Thos. J. R. Wilson was then appointed secretary. Rev. B. F. Abbott offered prayer. The chairman explained the urgent need of the Commission and the inadvisability of attempting to select a competent Commission from a general Mass meeting. He laid particular stress upon the importance of the calibre of men that is necessary to make up so important a body. In the form of an address, the chairman spoke at length upon the work of the proposed Commission, the work that similar bodies are doing in other cities and urged the immediate but considerate selection of the Commission. After the chairman finished his address, those present were asked for an expression of opinion. After a few brief remarks

by all present, a motion was made to elect a Committee of seven members to forward invitations to the other organizations of the city to select one representative to attend a meeting that will be called Monday, August 13, 1923, for the purpose of selecting the personnel of the proposed Commission. Motion carried.

The chairman then adjourned the meeting to re-convene, with the present representatives and others of the various groups, that are to compose the Nominating Committee, Monday evening, August 13, 1923, 5 p. m.

The following persons were present:

Rev. W. O. Emory, Rev. B. F. Abbott, Rev. S. W. Parr, Rev. C. A. Williams, Rev. J. L. Cohron, Mrs. M. J. Gordon, Mrs. C. K. Robinson, Dr. E. J. Davis, Mr. C. K. Robinson, Mr. Gordon Simpson; Mr. J. L. Jones, Mr D. W. Bowles, Mr. C. H. Turpin, Mr. T. J. R. Wilson, C. K. Robinson, Chairman; Thos. J. R. Wilson, Secretary

SPECIAL NOTICE TO ALL ORGANIZED GROUPS

An Adjourned Meeting of the Citizens Committee on Inter-Racial Commission will be held at the Y. M. C. A., Monday, August 13th, at 5 p. m., looking forward to selection of members on this commission. You are requested to send a representative from your body to this meeting.

We are exceedingly anxious that every group shall be represented and that any and every effort tending along same line shall dissolve itself into one mammoth and effective organization.

Representatives from the following are requested to be present:

Y. M. C. A.; Y. W. C. A., St. Louis Argus, N. A. A. C. P., Elleardsville Civic League, Central School Patrons Alliance.

At Large

Doctors, Lawyers Real Estate Dealers, J. L. Usher, F. L. Williams, Rev. W. H. Peck.

Any other groups not mentioned are requested to send one representative.

Committee—S. W. Parr, Gordon Simpson, W. O. Emory, D. W.

Bowles, John L. Cohron, C. A. Williams, Mrs. Mary J. Gordon.

Respectfully,

C. K. Robinson, Chairman

Thos. J. R. Wilson, Sec'y.

CONSTRUCTIVE WORK

It is really amusing to see the large number of people who, upon reading the first issue of THE CLARION, have engaged strenuously in the work of carrying out our suggestion. We thank them for paying this tribute of respect to the sagacity of THE CLARION and the value of its suggestion. However, it is possible that "too many cooks may spoil the broth." There is great need of hurry, we admit. Still a rush at the wrong time with only a dim vision of the work contemplated by The Clarion, which the Commission is designed to perform might miscarry.

The following named persons will compose the Committee for the purpose of selecting the five members of the Inter-Racial Commission, comprising the several representative interests of the city: Father D. R. Clark, representing the Episcopal Church; S. W. Parr, representing the Presbyterian Church; O. C. Maxwell, President Ministers Interdenominational Alliance; J. L. Cohron, Elected Representative Baptist Ministers Alliance; C. A. Williams, representing A. M. E. Alliance; H. W. Evans, representing C. M. E. Churches; B. F. Abbott, representing A. B. Churches; T. J. Moppins, representing A. M. E. Z. Churches; Mrs. W. P. Curtis, Patrons School Alliance; Mrs. Beatrice Grady, League of Colored Women Voters; Mrs. C. K. Robinson, Pres. City Federation of C. W. C.; Mr. Gordon Simpson, Ex. Sec'y. Urban League; Mrs. Mary J. Gordon, Social Worker; Dr. W. O. Emory, Social Workers Agency; Representatives of business interests; A. E. Malone; Ernest L. Harris; Chas. H. Turpin; Richard Kent; Jos. Velar; Citizens at large; Geo. B. Vashon; J. K. Parker; Daniel W. Bowles, Dr. Edw. J. Davis.

These gentlemen and ladies are requested to meet at the Y. M. C. A. on Monday afternoon Aug. 6, at 3 o'clock.

The fact that the daily press seems to be anxious that this Commission be formed and are requesting that we select from among our citizens the best and most reputable citizens to meet in conjunction with a similar committee of whites, require that we be careful in selecting just such persons on this Commission that will serve the best interests of of all. We call special attention to the editorial in the Post-Dispatch following this article.

The Commission may be selected from the above named persons or they may select others outside of the Committee. We are confident that they will do their best and hope that the citizens of St. Louis will be satisfied with their actions.

We have striven to give you a representative Committee to carry out the selection of the members of the Inter-Racial Commission for securing racial co-operation and a still greater reason to settle the question of who has authority to speak for us in civic matters of your own selection a Citizens Committee comprising all interest.

The question of housing will be the first and most serious problem they will have to tackle. This Commission is not a sinecure or paid position, but a wholly self-sacrificing task for the good of both

racers. Read carefully the significant editorial in the Post-Dispatch under date of July 31st.

Editorial from The Post-Dispatch, July 31:

AN INTERRACIAL COMMISSION

With Negroes pouring into St. Louis from the South at the rate of several hundred a week, lured by the prospect of good wages, the proposed inter-racial commission appears to be needed. Whatever the cause, it is a condition that must be met. To avoid meeting it will only result in increasing the difficulties that must arise from the presence of a multitude of people for whom no provision has been made in the way of housing, sanitation and other problems.

Those parts of the city already inhabited by Negroes are fairly well filled, and in some places even congested. And there is a very strong feeling against permitting the colored population to spread into districts now peopled with whites. What must be done with these thousands coming from the South? If they can find no room except in the existing Negro districts, we shall have unsanitary crowding, resulting in danger to the general health. To do nothing to meet the problem is to invite dangerous friction between the races, which wise action may prevent.

A commission such as has been suggested should be made up of men of standing and ability from both races. It should be strictly nonpolitical and truly representative. Anyone known to have been active in encouraging race hatred should be barred. The members should also be practical men, not sentimentalists.

In other cities, notably Philadelphia, such commissions have done useful work. The Commission should make a thorough investigation of residence, industrial, sanitary and other conditions, with a view to drawing up a comprehensive plan that would be just to both races, prevent friction and give the incoming Negro settlers such opportunity as may be available.

Incidentally, however, it is well to inform our Negro citizens that the Northern cities are not paved with gold nor flowing with milk and honey. If they can do anything to prevent a disastrous influx, an influx of their workers and families into cities where there is no room for them, they should do so. We cannot encourage the exodus of the entire Southern Negro population. There is no place for more than a reasonable number of them in St. Louis or elsewhere in the North. Too many would be sure to cause trouble and even suffering. A word to the wise is sufficient. A word to the wise is sufficient.

Negroes Seek Peace

By MARTIN A. DILLMON

(Federated Press Staff Correspondent)

ST. LOUIS.—The St. Louis Clarion, a Negro newspaper, urges the formation of an interracial commission to make recommendations for amicable relations between negroes and whites here. The proposed commission would also deal with the negro housing shortage, which is due to a recent large influx of negroes from southern states. The plan is for each Negro organization in the city to elect one delegate to a central conference which, in turn, will elect five Negro members of the interracial commission. Five white members

would be chosen the same way. C. K. Robinson, president of the Negro publication, says:

"We are seeking to do in St. Louis in advance of any racial trouble what other large cities, particularly Chicago, have found necessary to do after such trouble. We seek only to find means of peacefully working out the problems affecting racial relations here. Our viewpoint is that of American citizens, we desire to avoid friction between the races which always has resulted in other cities from a heavy increase in the Negro population."

"No accurate statistics have been prepared relative to the Negro population here but we know that thousands of Negroes have migrated from the South since January 1, and we know that the housing situation is acute. It will be one of the tasks of the commission to determine where the Negro may go without causing friction with the whites."

"We are making these suggestions with the hope that public sentiment will support us, and that thinking persons, both among whites and the colored population, will see the necessity for action and do something."

The proposal has been favorably received generally, Robinson says.

Meetings, Conferences, etc.

INTER-RACIAL COMMISSION HEARS TUSKEGEE INSTITUTE DISCUSSED

Charlotte, N. C., August 2, 1923

Committee Appointed to Look Further Into Matter and Lend Possible Aid to People of Alabama—Reports of Field Work in Many States Are Made and Considered.

Special to The Observer.

ASHEVILLE, Aug. 1.—The outstanding features of today's meetings of the commission on inter-racial co-operation were an extended discussion of recent developments at Tuskegee, Ala., particularly with reference to Tuskegee institute and the appointment of a special committee of seven to look further into the matter and lend any possible aid to the good people of Alabama who are seeking to compose the situation to an amicable and righteous way. The committee appointed consists of: Rev. Dr. M. Ashby Jones, pastor of the Ponce de Leon Baptist church, Atlanta, Ga.; Dr. W. D. Weatherford, president of the southern Y. M. C. A. college, Nashville, Tenn.; Judge John M. Rather, of Tusculumbia, Ala.; Mrs. T. W. Bickett, of Raleigh; Bishop R. E. Jones, of New Orleans; Dr. John Hope, of Atlanta, and Mrs. Mary McLeod Bethune, of Daytona, Fla.

In taking this action the commission gave to the press the following statement:

"The situation recently developed at Tuskegee, Ala., was fully and freely discussed by the inter-racial commission, which is composed of representative men and women from every state in the south. Not having before it complete information, the commission appointed a committee of seven to canvass the situation, in sympathetic co-operation with other representative citizens of Alabama.

Field Work Reports.

Other matters of interest before the commission were reports of the field work done during the last year in Tennessee, Alabama, Georgia, Florida, Louisiana and Oklahoma. These reports were made by the secretaries at work in the various states.

From Tennessee J. D. Burton reported the general prevalence of good will between the races, together with a number of definite achievements due to the state and local committee. These included the erection of Mercy Hospital for Negroes, at Bristol, and additional negro park play ground supervisors and library at Chattanooga, a housing ordinance at Knoxville, alleviation of certain irritating conditions formerly prevalent in Memphis, the saving of the state vocational school for delinquent girls, general observance of negro health week, and the

inauguration of plans for two negro orphanages and for the study of the conditions of delinquent, dependent and defective negro children. The Chamber of Commerce of Memphis and the Commercial club of Nashville each has a committee on race relations which is functioning effectively in the interests of better conditions.

In Alabama the work is in progress of reorganization by Mr. Burton, who reported that while the situation is more difficult than in Tennessee, it is nevertheless very hopeful.

Dr. Rather, of Tusculumbia, confirmed the statement, saying that inter-racial good will is the rule in Alabama and antagonism the exception. The good people of Alabama, he said, are ready to co-operate heartily in the movement.

Fine Co-Operation.

W. W. Hadnott, of New Orleans, secretary for Louisiana, reported fine co-operation between the New Orleans chamber of commerce and the negro civic league through a relationship established by the commission secretary, and a similar helpful relationship in Shreveport between the colored community club and a group of representative white women who are doing fine work for negro welfare. Increased recreational facilities, better schools and a survey of housing conditions were some of the results reported.

Mrs. Fred J. Foxley, of New Orleans, spoke for the organization of Louisiana white women set up last winter, saying that they are laying plans for a thorough study of conditions in preparation for effective action.

Dr. H. T. S. Johnson reported many definite achievements in Oklahoma, among them a \$50,000 hospital, a \$13,000 library and a park for the colored people of Okmulgee, a negro hospital at Tulsa, the strengthening of Oklahoma City's colored school system, the averting of a threatened riot, the improvement of traveling facilities and the investigation of the "Guardian graft" evil, by which many colored people owning valuable oil lands are said to have been robbed of their possessions by ostensibly legal processes. A strong woman's committee was recently organized in Oklahoma also.

Actively in Georgia.

Dr. T. J. Woofter, Jr., reported from Georgia a year of activity

along a number of lines, notably the effort to put an end to lynching and other mob violence. Twenty-one indictments for such offenses were returned last year in Georgia and several convictions secured. The effects, Dr. Woofter thought, had been quite salutary. This campaign, it was believed, is at least partly responsible for the fact that so far this year Georgia has had but one lynching against nine last year and a former average of 14. In addition there have been in Georgia the usual efforts in behalf of better schools, public utilities, good health and so on.

Mrs. W. A. Albright, of Atlanta, reported an active state committee of women who are working especially in the interest of maternal and child welfare.

Mrs. Fuller, of Ocala, Fla., told of the deep and growing interest of Florida's white club women in the program of race betterment and good will. Mrs. Bethune, principal of Daytona Normal and Industrial institute, told of recent efforts of the Daytona Chamber of Commerce to render helpful service to the colored citizens.

The following committees were appointed:

Findings—J. H. Reynolds, F. M. Deerhake, Leo Favrot, John D. Rather, James E. Gregg, Marion Jackson, Mrs. Fitzpatrick, Mrs. Wilkerson, Bishop R. E. Jones and John Hope.

Membership—Bishop G. C. Clements, Jackson Davis, John H. Hunter, R. E. Blackwelder, Mrs. Luke Johnson and Mrs. Whitfield.

It is expected that the commission will adjourn some time tomorrow.

Mrs. T. W. Bickett presided over the evening session, which was voted to reports from women representatives of church and club groups.

W. W. HADNOTT, SECRETARY
AUGUST 2, 1923

CURING HATES OF SOUTH BY RACIAL CO-OPERATION

Meeting in Asheville, N. C., Discussed Means of Securing Justice for Negroes

THE Southern Commission on Interracial Co-operation is a South-wide interdenominational undertaking with State and county branches, connected with headquarters in Atlanta through supervising field secretaries. An active auxiliary women's committee, with a like organization, includes the most important church, club and social leaders, as the General Commission includes the leading church, business and university men of the South.

It was the writer's great privilege to attend the recent annual conference of this commission in Asheville, N. C., July 31 to August 3. Like the early Christians, these earnest men and women have a daily hand-to-hand struggle with the world, the flesh and the devil. There is more acute

than the struggle against the same agencies in those States not so hag-ridden by the Ku Klux terror. And their courage and devotion promise to win results in the promotion of justice and the establishment of humane and equitable relations between the races in the Southland.

The conference, about sixty or seventy in number, met for review of the year's achievements and to outline future action. The reports of the director of the commission, Will Winton Alexander, and of R. B. Eleazer, publicity director, both of Atlanta, filled up the initial evening session. The commission handles, with careful economy, thousands of dollars in its work of organization. Some of this money is from Northern philanthropists; but however large the budget and however carefully it is expended, more money is greatly needed for study and extension work. Eight hundred county committees are functioning more or less actively and a number of field secretaries are stimulating co-operation in all the States.

A large part of the two days of the conference was taken up with the reports of these secretaries. In some cases one white and one colored worker had to cover two or more States. Their work consists in trying to bring about a better feeling between the races and better conditions for the disadvantaged race. Facilities for Negro education and healthy recreation, bettering conditions in traveling, housing, sanitation, etc., were the burden of the reports. Questions were freely asked and answered or discussed as to tense conditions in this or that place by white or colored delegates. It was truly a conference of workers. The general public was not present. While teaching co-operation to the community, these people are learning, both black and white, by daily experience that co-operation is a two-handed vessel which falls to the ground if not carried concurrently by both handles. It is a hard lesson in team work where failure is costly.

The publicity director, Mr. Eleazer, of Atlanta, was weighted down with a big pile of newspapers showing the astonishing co-operation in this movement of the press of the South in editorials and in front-page news stories, long and short. News matter was released to the Negro papers, about 400 in number, to the great dailies and to weekly papers, approximately altogether 2500 to 3000 publications. R. W. Miles, a Y. M. C. A. worker from Richmond, Va., showed us a findings report of an inter-racial conference of newspaper men in that State, written by one of the editors and attested by the signatures of sixty heads of the most influential papers.

The subject of the personnel of the new Government hospital at Tuskegee took up a large part of one session. The North, mostly free from the hooded hydra-headed beast that walks by night, can ill appreciate

the cool disregard of personal danger to life and property which actuates these fearless workers for human justice and fair dealing. It was never the fortune of the writer to witness so intrepid a determination to press on to their high calling, undeterred by local obstacles of terrorism and prejudice. Fearless in danger, they were yet wise in counsel. Careful to know all the facts before moving in tactful co-operation with all men of good-will to the end that justice shall be done. The commission was uncompromising in its condemnation of the demonstration at Tuskegee as an offense against Christian civilization and as subversive of every principle of democracy in the Government and the peace and happiness of the people.

Key women in church, club and social affairs in the South have cordially contributed to the activities of the commission, being specially interested in such matters as the preservation of race integrity, the protection of womanhood, the repudiation of mob rule, etc. For the first time this year a group of fine colored women has been added to the regular membership. The women's commission issued a strong pronouncement against the lynching evil and pledged itself to the task of creating a sentiment in the South for the enforcement of law.

God speed the work of the Interracial Commission. It may well be wished that it was doing this much-needed work for the Nation, not only for the South.

ANNE BIDDLE STIRLING,

Chairman Philadelphia Interracial Committee.

Christian Solution For Race Problem

Sought at Meeting

Asheville, N. C., August 1.—One aim of finding a Christian solution for the south's race problem will prevail during the convention of the commission on inter-racial co-operation meeting here. Every southern state, from Virginia to Oklahoma is represented.

Meeting with bishops, college presidents, mission board officials, ministers, Young Men's Christian association leaders, and other church workers, the commission on inter-racial co-operation is seeking a Christian solution for the race problem. The commission is composed of men and women from every state in the south. Not having before it complete information, the commission appointed a committee of seven to canvass the situation, in sympathetic co-operation with other representative citizens of Alabama.

The immediate need for a complete study of the actual needs of negro life and race relations were stressed by many when the convention got underway. A brief review of the history of the movement, which started in 1919, was made by John Eagan, of Atlanta, chairman of the commission. The cardinal object, he said, at the time of the organization of the commission was to curb the flood of racial antagonism prevalent at that time.

Declaring its timeliness has been evident from the first and never more so than now, Mr. Eagan said, "the south was never before so interested, so sympathetic and so ready to co-operate in this movement."

Prominent Persons Appointed By Race Commission To Aid In Solution Of Tuskegee Problem

M. Ashby Jones, W. D. Weatherford, Mrs. T. W. Bickett Are Named.

REPORTS MADE BY THE SECRETARIES

Want to Settle Negro Problem in Amicable and Righteous Way.

The outstanding features of Wednesday's meetings of the Commission on Inter-Racial Co-operation were an extended discussion of recent developments at Tuskegee, Ala., particularly with reference to Tuskegee Institute, and the appointment of a special committee of seven to look further into the matter and lend any possible aid to the people of Alabama who are seeking to compose the situation in an amicable and righteous way. The committee appointed consists of:

Rev. Dr. M. Ashby Jones, pastor of the Ponce de Leon Baptist Church, Atlanta; Dr. W. D. Weatherford, president of the Southern Y. M. C. A. College, Nashville, Tenn.; Judge John M. Rather, of Tusculumbia, Ala.; Mrs. T. W. Bickett, of Raleigh; Bishop R. E. Jones, New Orleans; Dr. John Hope, Atlanta, and Mrs. Mary McLeod Bethune, of Daytona, Fla. In taking this action the commission gave to the press the following statement:

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alleviation of certain irritating conditions formerly prevalent in Memphis, the saving of the State vocational school for delinquent colored girls, general observance of negro health week, and the inauguration of plans for two negro orphanages and for the study of the conditions of delinquent, dependent and defective negro children.

The Chamber of Commerce of Memphis and the Commercial Club of Nashville, each has a committee on race relations which is functioning effectively in the interests of better conditions. Conditions Favorable in Alabama and Louisiana

In Alabama the work is in process of reorganization by Mr. Burton, who reported that while the situation is more difficult than in Tennessee, it is nevertheless very hopeful.

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the averting of a threatened improvement of traveling facilities, and the investigation of the "guardian graft" evil, by which many colored people owning valuable oil lands are said to have been robbed of their possessions by ostensibly legal processes.

A strong woman's committee was recently organized in Oklahoma, also.

Prevent Lynchings and Violence in Georgia

Dr. T. J. Woofter, Jr., reported from Georgia a year of activity along a number of lines, notably the effort to put an end to lynching and other mob violence. Twenty-two indictments for such offenses were returned last year in Georgia and several convictions secured. The effect, Dr. Woofter thought, had been quite salutary. This campaign, it was believed, is at least partly responsible for the fact that so far this year Georgia has had but one lynching, against one last year and a former average of 14. In addition there have been in Georgia the usual efforts in behalf of better schools, public utilities, good health, and so on. Mrs. W. A. Albright, of Atlanta, reported an active State committee of women who are working especially in the interest of maternal and child welfare.

Mrs. Fuller, of Ocala, Fla., told of the deep and growing interest of Florida's white club women in the program of race betterment and good will. Mrs. Bethune, principal of Daytona Normal and Industrial Institute, told of recent efforts of the Daytona Chamber of Commerce to render helpful service to the colored citizens. The following were appointed:

Findings—J. L. F. Mads, F. M. Deenhake, Leo Fawcett, John D. Rather, James E. Gregg, Marion Jackson, Mrs. Fitzpatrick, Mrs. Wilkerson, Bishop R. E. Jones and John Hope.

Membership—Bishop G. C. Clement, Jackson Davis, John H. Hunter, R. E. Blackwell, Mrs. Luke Johnson and Mrs. Whitfield. Women Report Club And Church Work.

Wednesday evening's session was devoted to consideration of the work of the woman's section of the commission and the activities in this field of the various women's church club groups.

Mrs. T. W. Bickett, of Raleigh, presided and reports were heard from official representatives of the organized women of the various churches. Mrs. Charles Kinkead, of Nashville, Tenn., spoke for the Presbyterians; Miss E. M. Whitfield, of Richmond, Va., for the Baptists; Mrs. Effie L. Cunningham, of St. Louis, for the Disciples; Mrs. F. M. Fisher, of DeMorest, Ga., for the Congregationalists; Miss Estelle Haskins, of Nashville, for the Methodists; Mrs. Bickett for the Episcopalians, and Mrs. Z. I. Fitzpatrick, of Georgia, for the women's clubs.

Each of the denominational groups mentioned has endorsed the work of the commission, elected an official representative to membership on it, and is seeking to pass a good will program down to every local society. This takes shape in study courses on race relations, committees to study negro conditions in home, school and church, effort to better the conditions of negro women, and children, the holding of religious and social service conferences for colored women, and other lines of work. These reports were most significant, representing, as they did, a large majority of the or-

ganized white womanhood of the South.

Mrs. Mary McLeod Bethune, of Daytona, Fla., was asked to make response in behalf of the colored women of the South and did so in a most appreciative and effective way.

Mrs. Luke Johnson, director of Woman's Work, then told of the general work among women. In ten Southern States strong committees have been organized, she said, and the other States will be organized as soon as possible. A number of these State groups are doing effective service in various lines of welfare work and all are capable of exerting great influence when they have had time to formulate definite programs.

The session was concluded by a feeling prayer offered by Bishop R. E. Jones, and the singing of the beautiful negro spiritual, "Lord, I Want to Be a Christian in My Heart."

ASHEVILLE, N. C., CHRONICLE AUG 11 1923 The Scissors Route

FOR A STRUCTURE OF RACIAL PEACE.

(Greensboro News)

Kluckerism, feud murders, lynchings and all sorts of fantastic villainies are so frequent and so spectacular in the south that too often they conceal from view the fact that the forces of order and decency also are quietly marshaling. Little attention has been paid by the public to the meeting in Asheville of the Commission on Inter-Racial Co-operation; yet the work that was reported at that meeting offers the most promising road to escape from the horrors that pessimists foresee.

The meeting of this commission is the standing negation of the assumption that every point of contact between the races holds the menace of friction. It is proof of the possibility of calm and reasonable consideration of their joint problems by intelligent southern white men and intelligent southern negroes. Physical combat is characteristically unintelligent, and the fact that there are frequent collisions between the unintelligent elements of the white and black races bears no great significance. Collisions always result when the unintelligent elements of any two races come in contact. The corrosive element in the negro problem has been the sinister doubt that even the leaders of the two races represented in the south could come to terms of clear understanding and join forces in a sincere and vigorous effort to overcome by combined action the difficulties that face them both.

The Commission on Inter-Racial Co-operation dissipates the fears of the pessimists in this regard. It is actually accomplishing that combination of the brain of the two races for joint action against dangers common to both. Of course, it accomplishes no miracles. Its work is necessarily slow, for it is in large part a work of education. Nevertheless, it is working in the right way. It is attempting to remove

evils by finding and removing their causes. Its sane and amicable exchange of ideas between white and black furnishes no sensational headlines for the newspapers, but it is laying the foundation for the structure of racial peace.

AUG 3 - 1923

COOPERATION

The commission on interracial co-operation that is meeting in Asheville is made up of representative white and negro citizens—men and women.

The program this week as it has been reported indicated a healthy comprehension of the problem upon which these people are at work, and the resolutions adopted up to the present time are of a nature that the south universally can approve.

This includes that of yesterday ringing with its positivism which declared that the states have not taken proper and adequate precautions against mob outbursts and lynching.

The activities of this commission reasonably may be expected to result in material progress along the line of its profession. It appears in sharp contrast to the attitudes of the mixed negro and white organization denominated the Society for the Advancement of Colored People.

While the one endeavors scientifically to analyze evil conditions and to apply scientific treatment tempered by the tolerance of two races that know and admire the good qualities of each, the other interests itself principally in propagating inflammatory and inaccurate reports of overt instances of interracial viciousness.

At the bottom of interracial troubles in the south is the depravity of the worst element of both negroes and whites. The vice of the former is the greater only in ratio to the negro's beginnings and the influences of his environment on his natural weaknesses.

The degraded negro is a poisonous development to be weeded out by the cooperation of the whites with the better class people of the other race. The latter are as sincerely interested in the problem as is the white, and because they see clearly, the better grade negroes of the south are quite fully satisfied to remain below the Mason-Dixon line.

here to work out their destiny with friendly assistance that they realize is lacking elsewhere.

Race Relations, — 1923.
Meetings, Conferences, etc.,

North Carolina.

AUG 2
**Inter-Racial Commission
Condemns Mob Intimidation
In Vigorous Resolutions**

**Denounces Recent Action of
Robbed Men at Tuskegee.**

LYNCHING STATE PROBLEM

**Women's Section Takes Action
to Curb This Evil.**

MRS. BICKETT IS CHAIRMAN

**Special Committee Appointed
to Study Economic Conditions
and Negro Migration.**

Special to The Observer.

ASHEVILLE, Aug. 2.—Condemnation of the action of robbed men at Tuskegee recently and of "such actions on the part of men, masked or unmasked, wherever they may occur and whatever may be the cause," was expressed at the concluding session of the commission on inter-racial co-operation here this afternoon, when the following statement was adopted:

"In view of the splendid work that has been accomplished by Tuskegee institute and its founder, Booker T. Washington, in marking the way for the training of the negro and in striving for right relations of the white and colored race in the south, we note with gratification the prompt action of the various bodies of the M. E. church, south, in condemning the demonstration recently made by masked and hooded men, who paraded around and about the institute on July 3.

"It is also a source of gratification to us that the majority of our southern newspapers have condemned this attempt to influence an action of the United States government by this apparent effort at intimidation directed against Tuskegee institute and its teachers, when the institute and its staff of teachers have always worked for peace and good will between the races of the south.

Occurrences Condemned.

"We deplore and condemn such actions on the part of men, masked

or unmasked, in this day and time, wherever they may occur and whatever may be the cause, as being an offense against Christian civilization and as subversive of every principle of democracy upon which our government and the peace and happiness of all of our people, whether white or black, depends.

"We rejoice in the belief that the unhappy occurrences at Tuskegee will be condemned and their recurrence prevented by the Christian citizenship of Alabama."

This statement was embodied in the report of the findings committee, which also reaffirmed the policies and commended the administration of the commission and recommended an increase of the field staff, so as to better cover the south, and directed that a special committee be created to study economic conditions and the migration of negroes.

The next meeting of the commission was fixed for Asheville, August 4, 1924.

The following were added to the membership of the commission:

Bradford Knapp, Fayetteville, Ark.; Bishop J. S. Flipper and Herman E. Perry, Atlant, Ga.; Col. A. R. Lawton, Savannah, Ga.; Dr. Leathers, Jackson, Miss.; H. F. Madison, Bastrop, La.; Edgar Stern, New Orleans, La.; Earle Godby, Greensboro; N. C. Newbold, Raleigh; C. C. Spaulding, Durham; Bishop K. G. Finley, Columbia, S. C.; W. D. Cleveland, Houston, Texas; Dr. J. E. Hardy, Belton, Texas.

The following colored women, nominated by the woman's department, were also added to the membership:

Mrs. Booker T. Washington, Mrs. John Hope, Mrs. Mary Bethune, Mrs. H. L. McCrory, Mrs. R. S. Wilkinson, Mrs. Janie Porter Barrett, Mrs. Charlotte Hawkins Brown.

Resolutions deploring what it considers failure of state governments to properly handle lynching problems were unanimously adopted at the morning session. No distinction is drawn as to sections of the country, the resolutions condemn state governments for failing to stamp out "the most conspicuous enemy to justice and righteousness and the most flagrant violation of the constitution of our great nation.

Presented by Women.

They were presented to the commission by the woman's committee and had been previously adopted by the women's section. They were signed by Mrs. T. W. Bickett, Raleigh, chairman of the committee,

and Miss Emma Whitfield, Richmond, Va., secretary, and were read before the entire commission by Mrs. Luke Johnson, Atlanta, Ga., director of woman's work. Mrs. Johnson requested that the resolutions be adopted by the commission as approving what the woman's section desired in the way of curbing the lynching evil. The resolutions follow:

"Whereas, lynching at one time practiced only as punishment by the mob for the violation of womanhood, is now resorted to event for robbery, petty crimes, or no crime, and,

"Whereas, at present the responsibility for the punishment of lynchers and the abolition of the evil rests solely in the several state governments, and,

"Whereas, we, the woman's committee of the commission on inter-racial co-operation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available for the protection of womanhood, and,

"Whereas, we likewise suffer because of the seeming impotence of our state governments in the protection of human life and in their ability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of judge, courts and jury — thus themselves becoming the greatest of law violators, therefore,

"Be it resolved: (1) That we deplore the failure of state governments to handle this—the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the constitution of our great nation.

"(2) That we definitely set ourselves to the task of creating such sentiment as is possible to use in each state of our territory to the end that not only sufficient laws shall be enacted to enable the trusted officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

"(3) That the director of woman's work of the commission be and is hereby instructed to secure the presentation of this resolution to all our co-operating organizations and state committees, and further, to put into effect such plans as are necessary to secure a sustained effort on the part of our women to the accomplishment of these ends."

More Reports Made.

R. M. Miles, white, and J. T. Hodges, colored, state secretaries for the respective races in Virginia, North and South Carolina, reported for these states that conditions are satisfactory between the races in most respects and that considerable improvement in race relations had been noted during the past year. Reports were made today from Texas, Kentucky and Arkansas.

John J. Eason, chairman, expressed satisfaction with the meeting, which adjourned this afternoon.

ASHEVILLE, N. C., Aug. 2.
JUL 30 1924
**PROBLEMS FACING TEN MILLION
NEGROES WILL BE CONSIDERED
AT COMMISSION MEETING HERE**

Problems facing about 10,000,000 negroes in the 13 Southern States will be discussed at the meeting of the Commission of International Co-operation to be held in Asheville from Tuesday morning through Friday. The session will be at the First Presbyterian Church, on Church Street. Some 50 prominent persons, identified with the work of the commission, are expected to attend.

No popular lectures will be given, it is stated, as the sessions are mainly for reports and the determination of future policies to be pursued.

W. W. Alexander, director, R. H. King, associate director, now at Blue Ridge, Mrs. Luke Johnson, director of Woman's Work, and R. B. Eleazer, educational director, all of Atlanta, Ga., will be present for the meeting.

Mr. Alexander, in speaking of the work being done by the commission, states:

"The commission has demonstrated a method by which racial good will and justice can be promoted in local communities. Through the efforts of these committees in scores of communities, white and colored men have come to have a larger interest in one another, and have co-operated in improving school facilities, health conditions, and the community morals. This demonstration of a method is probably the most valuable contribution which the commission has made.

"On the Inter-Racial Commission State and local committees are white and colored citizens who, from working together in this movement, have come into a new personal appreciation and friendship for one another. In speaking of this result one distinguished negro man has said, 'There may be a race war in the South sometime; if there is, there will be three groups: Negroes at one extreme, whites at another extreme, and in between the groups negroes and whites who, because of personal relation developed through the efforts of the Inter-Racial Commission, cannot ever again be separated on a moral issue by a purely racial appeal. Race relations, after all, are not some abstract something. Race relations are right when groups of persons of the different races have kindly and helpful attitudes toward one another. In helping to bring these white and colored men into a new sense of appreciation of one another, the commission has planted the only leaven that

can transform the attitude of the two racial groups.

"The commission has begun the development of a very unique, although as yet very simple, literature on race co-operation. These simple pamphlets have been in demand in all parts of the world where race relations are strained. The commission has not been able to publish a sufficient amount to send to all who have asked for it.

"The commission has met certain crises in race relations in the South. The famous Williams peonage case resulted in sending Williams to the penitentiary for life because the commission in Georgia saw that the law was not ignored, furnishing the money for the legal talent necessary to get a conviction, and giving legal protection to Clyde Manning, the negro boy whom Williams had forced to murder eleven men that they might not become witnesses against him in the federal court. The commission co-operated with Governor Dorsey in the publication of the famous Dorsey pamphlet on the conditions of the negroes in Georgia, furnishing the money to pay for the printing and distribution.

"On the commission and on the State committees are the leaders of the various religious and educational agencies of the South. In thus bringing them together the commission has unified as well as extended the existing good will among whites in the South.

"In these groups for the first time since the Civil War the negro has been given a chance to speak for himself on those things that affect his life."

**Inter-racial Committee Meets
In Asheville, N. C.**

ASHVILLE, N. C., Aug. 8. —

Preston News Service
The immediate needs for a complete study of the actual conditions of Negro life and race relations were stressed at the opening of the annual meeting of the commission on inter-racial co-operation here last week. The big program confronting those participating in the deliberations of the convention was to endeavor to find a Christian solution for the South's vexatious race problem.

John Eagan of Atlanta president of the commission pointed out brief-

ly the main features and purposes of the meeting and the convention. He stated that the movement started in 1919 at a time when it was badly needed, and as time has passed the need of such an understanding as this commission aims at is more and more necessary.

Those attending the convention represented every southern state and among them were distinguished ministers, college presidents, teachers, business men, professional men and women interested in all phases of life. More than a dozen of the leading Negroes of the south were also present and took a very active part in the deliberations of the convention. It was the purpose of those present to talk over the common problems in a frank and free manner in an effort to reach a better understanding of the desires and wishes of the races.

INTER-RACIAL COMMITTEE

MEETING IN ASHEVILLE

The St. Louis Mo.
PRESTON NEWS SERVICE.

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CHARLOTTE, N. C. OBITUARY

2-1923

Seek Christian Solution For South's Race Problem

Distinguished Group of Southerners, White and Colored,
Gathered at Asheville in Annual Meeting of Commission on Inter-Racial Co-operation.

ASHEVILLE, Aug. 1.—The immediate needs for a complete study of the actual conditions of negro life and race relations were stressed at the opening of the annual meeting of the commission on inter-social co-operation, here.

It was a distinguished group of southerners, more than 50 in number, that gathered for the opening session. Bishops, college presidents, mission board officials, ministers, Y. M. C. A. workers, lawyers, prominent club women, leaders of women's church groups, social leaders and men of business affairs were present.

The one aim of finding a Christian solution for the south's race problem will prevail during the convention, which ends Thursday.

Every state from Oklahoma to Virginia is represented and all of the great religious denominations. More than a dozen outstanding negro leaders are present, including two negro bishops, two college presidents and four field men for the commission.

John Eagan, Atlanta, head of a large manufacturing concern and chairman of the commission, presided last night. He briefly reviewed the history of the movement, which started early in 1919 in the effort, he said, to curb the flood of racial antagonism prevalent at that time. "Its timeliness," he continued,

"has been evident from the first and never more so than now."

"The south," he asserted, "was never before so interested, so sympathetic, and so ready to co-operate in this movement."

Preparatory to the annual conference which opened last night, the executive committee of the woman's department of the commission met Tuesday for the purpose of discussing plans and politics to be incorporated in the report the committee will make to the conference.

Approximately a score of the committee members were present for the meeting, which was under direction of Mrs. T. W. Bickett, of Raleigh, chairman, and Mrs. Archibald D. Davis, Atlanta, Ga., secretary.

Among the group sections of the women's department represented on the committee are the Episcopal, Southern Presbyterian, Southern Baptist, Southern Methodist, Congregational and Christian churches and the national board of the Young

Women's Christian association, Women's club, and a group of negro women who have representation on the committee for the first time.

Besides representatives from these groups were three members present from the women of the south at large, two visitors prominently connected with inter-racial work and Mrs. Charles Kinkead of Nashville, Tenn., president of the Southern Presbyterian women; Mrs. D. E. Hammond, of Georgia, and Mrs. W. D. Weatherford, Blue Ridge, N. C. The two visitors were Dr. Ruth Reed, Atlanta, Ga., field worker and assistant director of the women's department of the commission, and Miss Estelle Haskin, of Nashville, publicity director, Southern Methodist church.

INTER-RACIAL BODY STUDYING PROBLEM

Report Says Efforts Should Be Made to Improve Farming Conditions in South

NASHVILLE, Ten., Aug. 15.—The general Commission of Inter-Racial Co-operation had appointed a committee to study economic conditions in the South along lines indicated in recommendations made at a recent meeting at Asheville, N. C., said J. D. Burton, Secretary of the State Inter-Racial Commission of Tennessee, with headquarters in Nashville.

The migration of negroes from the South arises largely from economic conditions, says the report of the committee on economic conditions, consisting of J. T. Woofert, Atlanta; J. D. Burton, Nashville, Tenn.; and W. H. Eadnott, of New Orleans; who offer-

ed recommendations to the Commission for the improvement of present conditions.

"The best interest of the whole South's demand that efforts to improve farming be increased so that the farmers who desire to stay in the South may be helped to make a living on their farms, rather than to be forced to move North to work in factories," the report said.

Among the suggested methods of improving the situation were:

The extension of farm and home demonstration work among negroes, farmer, state colleges of agriculture are urged to co-operate with counties in increasing the number of negro farm and home demonstration agents.

Where no negro agents can be employed, it is urged that the white agents do everything possible to assist the negro farmers and the negro farm boy and girls in club work.

That state and county fairs make special provision for exhibits in order to encourage them.

That banks discontinue the rule of refusing to make loans on land owned by negroes, where such is practiced and consider each case its merit.

Merchants also were urged to be more liberal in extending credit for the purchase of farm implements and supplies.

A special effort by farm journals to create a strong sentiment for fair treatment of the negro farmer, especially the tenant, was stressed.

That co-operative marketing of such crops as tobacco, cotton, berries and truck be extended further to negro farmers, and that the United States Department of Agriculture give this problem thorough study.

All efforts to improve education was urged as most important.

MOB RULE CONDEMNED IN RACIAL CONCLAVE

"Taking Law in Own Hands"
Called Crime.

(By the Associated Press.)
ASHEVILLE, N. C., Aug. 2.—Resolutions deploring what was termed the failure of the state governments to

handle properly the lynching problem were unanimously adopted today by the commission on inter-racial co-operation, which is in session here.

The resolutions drew no distinction between various sections of the country and deplored failure to stamp out lynching which was termed "the most conspicuous enemy of justice and righteousness and the most flagrant violation of the constitution of our great nation."

The resolution follows: "Whereas, lynching at one time was practically only a punishment by the mob for the violation of womanhood, is now resorted to even for robbery, petty crime, or no crime, and

"Whereas, at present the responsibility for the punishment of lynchers and the abolition of the evil rests solely in the several state governments, and,

"Whereas, we the woman's committee of the commission on inter-racial co-operation, are overwhelmed with a deep sense of humiliation that this hideous crime is heralded abroad as the only means available to men for the protection of womanhood, and,

"Whereas, we likewise suffer because of the seeming impotence of our state governments in the protection of human life, and in their ability to find and punish lynchers and members of mobs, who, in the absence of sufficient law enforcement by the regularly constituted authorities, presume to assume the role of judge, courts and jury, thus themselves becoming the greatest law violators. Therefore,

"Be it resolved, (1) That we deplore the failure of state governments to handle this—the most conspicuous enemy to justice and righteousness, and the most flagrant violation of the constitution of our great nation,

"(2) That we definitely set ourselves to the task of creating such sentiment as is possible to use in each state of our territory to the end that not only sufficient law shall be enacted to enable the officers of the law to discharge their full duty, but to secure the enforcement of the laws now in existence.

"(3) That the director of woman's work of the commission be and is hereby instructed to secure the presentation of this resolution to all our co-operating organizations and state committees, and further to put into effect such plan as may be necessary to secure a sustained effort on the part of our women to the accomplishment of these ends."

Race Relations—1923.

Meetings, Conferences INTER-RACIAL COMMISSION TO CONSIDER PLANS FOR WORK IN ALL SOUTHERN STATES

Plans for the inter-racial work in the South will be considered at a four-day meeting of the Commission on Inter-Racial Co-operation, which will be held in Asheville, beginning Tuesday morning.

Leaders in welfare work in practically every Southern State will be present for the meeting and J. J. Egan, chairman, will preside over the sessions. The sessions will be held at the First Presbyterian Church.

At least 50 are expected to be present for the meeting and the discussions will consist of matters pertaining to the organization, with leaders in this work to deliver addresses.

Will K. Alexander, director of the commission; R. H. King, associate director; Mrs. Luke Johnson, director women's work, and R. B. Eleazer, educational director, all of Atlanta, are officials to be present.

In nearly every Southern State the commission has a secretary. These representatives will be present at the Asheville conference, and are as follows: R. W. Miles, Richmond, Va., covering the States of Virginia, North and South Carolina; J. T. Hodges, Columbia, S. C., colored worker for North and South Carolina; T. J. Woofert, Jr., Atlanta, representing Georgia and Florida; E. M. Castlebury, Dallas, Texas; H. T. S. Johnson, Oklahoma City, Okla.; John L. Hunter, Little Rock, Ark.; James Bond, Louisville, Ky.; James D. Burton, Nashville, representing both Tennessee and Alabama.

Members of the commission are: North Carolina — Dr. William L. Poteat, president Wake Forest College; Mrs. T. W. Bickett, wife of the late Governor Bickett; T. Wilson Smith, Y. M. C. A. worker.

Georgia — Rev. Dr. M. Ashby Jones, pastor Ponce de Leon Baptist Church, Atlanta; Dr. Plato Durham, Emory University, Atlanta; Rev. D. C. B. Wilmar, pastor St. Luke's Episcopal Church, Atlanta; E. Marvin Underwood, Atlanta, assistant attorney general President Wilson's cabinet; Walter B. Hill, superintendent of Negro School for State; B. G. Alexander, Y. M. C. A. worker; Marian J. Jackson, Y. M. C. A. worker; Mrs. Archibald Davis, a woman's leader of the Presbyterian Church; Mrs. Elen L. Fitzpatrick, Thomas Johnson, Dr. John M. Hope, colored, Morehouse College, Atlanta.

Kentucky — Dr. John H. Little, Louisville, Southern Presbyterian Church; Rev. Dr. Henry T. Sweets, Louisville, Southern Presbyterian Church and P. C. Dix, State Y. M. C. A. secretary.

Louisiana — Leo M. Favrot, su-

perintendent Negro School of Louisiana; Bishop R. E. Jones, New Orleans, negro bishop M. E. Church.

Maryland — Mrs. H. M. Wharton.

Mississippi — Bishop Theodore D. Bratton, of the Episcopal Church.

Florida — Rev. D. R. H. McCaslin.

Arkansas — Rev. Dr. J. H. Reynolds, president Conway College, and John L. Hunter, Y. M. C. A. secretary.

Missouri — Mrs. W. C. Winsborough.

South Carolina — Dr. Henry Nelson Snyder, Spartanburg, G. Graft Williams, Welfare Board of the State; Dr. Joseph Morse and T. B. Lanham.

Tennessee — Dr. Edwin Mims, Vanderbilt University; Aron Trautman, Nashville; Dr. W. D. Weatherford, president Southern College of the Y. M. C. A., Nashville; Dr. Isaac Fisher, Fisk University.

Texas — L. A. Coulter, Y. M. C. A.; R. L. Smith, negro educator. Virginia — Dr. R. E. Blackwell, Randolph-Moan; Dr. J. H. Dillard, Charlottesville; Jackson Davis, Y. M. C. A.; Homer L. Ferguson, Dr. S. C. Mitchell, Richmond University; Dr. James E. Gregg, Mrs. B. S. Munford, Dr. J. C. Venable, M. W. Lee and John M. Gandy.

North Carolina.

THE INTER-RACIAL COMMISSION.

In Asheville, N. C., July 29th the Inter-Racial Committee, of which Mr. W. W. Alexander of Atlanta is president, met to consider the southern and American problem.

Bishop Clement of Zion Church attended, Bishop Robert E. Jones of the M. E. Church, Mrs. Booker T. Washington, Mrs. H. L. McCrorey and several more were colored representatives. It is the best link now operating between the races in the South.

Bishop Clement reported on the fine work at Cleveland. The bishop is one of the very able and courageous leaders in the Committee and represents in a grand way the A. M. E. Zion Church which takes always a lead in race adjustment matters.

The meeting inspired the editorial in the Asheville Daily Citizen of July 31st, which we quote bodily:

The Power Of Light And Darkness

Today the powers of light and darkness are contending for the soul of the South in its relation to a race of inferior status in American civilization. The principality of darkness—the Ku-Klux Klan; the kingdom of light the Commission on Inter-Racial Co-operation.

Stripped of its mummery, its mixture of sentimentality and some sound principles, the Klan is an empire whose emissaries are fear, suspicion, hatred. Wherever the fiery cross is raised, men desert the kingdom of brotherhood and swear allegiance to a rule which in the end, despite the fealty of good and honest men, means bigotry and the appeal to force. The Invisible Empire came into being because it gives form and menacing substance to existing intolerance and racial and religious animosity; the Klan speaks the sentiments of many who are not affiliated with it.

Against this kingdom of discord is arrayed the power of reason, of co-operation, the understanding of conditions which confront the black man in his progress toward a higher standard of living. Wherever the Inter-Racial Commission assembles, there are liberated in Southern life the influences of calm counsel over troublesome racial contacts; search is made for the things on which whites and blacks can agree and work together, socially separated but friendly because of mutual respect for honest endeavor for the common good, whether by Caucasian or Negro.

If the issue of the conflict between these forces depended upon sensationalism, on front-page headlines setting forth the activities of these opposing armies, the battle for reason and good-will would

be lost. The Klan puts its trust in horsemen and chariots and the appeal of "frightfulness." The Commission strives to arouse the still, small voice of conscience and of sober thought.

The doings of the Commission, now convened in Asheville, are often unknown except to those who are content to trust to the resources of education, forbearance and adjustment. What it did in the days just after the Great War to prevent racial conflicts and to restore feeling between races becoming estranged is a story unknown to the majority. But because the leaven of reason and co-operation are, in the long years of mankind, more potent than the dynamite of civil strife, let no man despair of the final victory of the powers of light.

Race Relations—1923.

Oklahoma

Meetings, Conferences, etc.
Oklahoma

Women Seek

Justice For All

Join South-wide Movement for Better Race Relations.—Strong Statement Issued.

Oklahoma City, June 18.—More than a score of Oklahoma leading women, meeting in this city a few days ago, followed the example of the women of ten other southern states by organizing for the promotion of better race relations through co-operation with the State Inter-Racial committee. The personnel of the group was notable, including the presidents of the State Federation of Women's Clubs, the State Association of University Women and Woman's Legislative Council, and of nearly all the great denominational missionary organizations.

The group accepted membership in the Inter-Racial committee and issued a statement of principles, declaring that justice must be made to prevail in race relations and that all movements for better citizenship, public health, sanitation, education, recreation and religion must include the negro, both for his own sake and also for the common welfare. State and local authorities were called upon to protect all citizens alike, regardless of color, and the idea that lynching is ever justified was vigorously repudiated.

The press was asked to co-operate in the demand for a fair deal for the negro and to give more publicity to his worthy achievements and relatively less to his shortcomings.

On the basis of their special interest in the home, the women pledged themselves to a study of the needs of negro homes and to the effort to remedy such conditions as threaten their welfare and purity. A committee was appointed to make this study and others were appointed to study school and church conditions. The officers

elected were Mrs. R. T. Manfield, chairman; Mrs. P. M. O'Donnell, vice-chairman, and Mrs. W. J. Cowgill, secretary.

Women's organizations of this character have now been set up in all the southern states except Kentucky and Mississippi and have begun to function effectively in a number of states. The movement is promoted by the southern commission on Inter-Racial co-operation with headquarters in Atlanta.

Race Relations—1923

Meetings, Conferences, etc.

FRIENDS HOLD INTER-RACIAL CONFERENCE

By WM. ANTHONY AERY

PHILADELPHIA, Pa., Dec. 8.—The Friends have always stood fearlessly and faithfully by men, women and children who were disadvantaged but who were making a brave struggle to find a way out of their troubles. This spirit still prevails, as was shown in the recent conference which was held in the Friends' Meeting House, Fifteenth and Race streets, under the auspices of the Philadelphia Yearly Meeting Committee on the Interests of the Colored Race and of the Philadelphia Inter-racial Committee.

Dr. Elbert Russell, director of the Woolman School, Swarthmore, Pa., presented a resolution calling for an open inter-racial conference to discuss methods of promoting inter-racial co-operation. This resolution was unanimously adopted.

A well-known Philadelphia Friend, J. Henry Scattergood, presided at this conference, which was called to consider "The Importance of Teaching Modern Sociology Squarely"; "The Preparation of Up-to-Date Textbooks for Civic Classes"; "How to Teach Inter-racial Understanding and Co-operation"; "Qualities Needed in Civics Teachers"; and "The Problem of Segregation."

Anne Biddle Stirling, chairman of the Philadelphia Inter-racial Committee, referred to the fear and prejudice in the minds of white people which keep them from thinking clearly on problems of race relations. Mrs. Stirling stated that altogether too many white children are given the idea that the Negro as a class is dirty, ignorant and lazy. She pointed out clearly the need of teaching white children—and colored children, too—about Negroes who have made important achievements.

Principal Leslie P. Hill of the Cheyney State Normal School spoke on "The Negro's Contribution to American Life." "We must have stated," he said, "those important features of the lives of colored people about which we have heard too little. Newspapers and mag-

azines are quick to exploit the negative aspects of the race problem. Seldom do we get any hearing for the uplifting features of the Negro problem. There is the deep-fixed conviction in the minds of many white people that the colored people of the United States are a worry, a problem and an embarrassment."

Associate Editor Alice Dunbar-Nelson of the Philadelphia-Wilmington "Advocate" said: "Many children receive their picture of the black-race through a picture of some Hottentot which they have seen in an elementary geography. Every locality has its history tinged by prejudices. There is a prevailing need of giving children the needed facts concerning Negroes. We do not teach literature. We are taught by literature. Very often a good poem has a high value in shaping human lives. Very often the wall of white prevarication does not admit colored truth. We need to begin with little children by giving them correct pictures of the contributions which all groups have made to civilization."

The New South and the Negro

Dr. James Hardy Dillard, president of the Jeanes and Slater boards and rector of William and Mary College, spoke on "How to Promote Inter-racial Understanding and Co-operation." Doctor Dillard emphasized the following points: (1) The Federal Government ought to help Negro education through State organizations. (2) The advance which has been made in the problem of handling race relationships is a mixture of good and bad. (3) In 1912-1913 the Jeanes teachers, who go about helping to improve the public schools, received from public tax funds \$3,402. In 1921-1922 the Jeanes teachers received from public tax funds \$114,521. In 1912 four county training schools were established. The counties all together gave for these county training schools (there were three that finally ran through the year) \$3,344. In 1921-1922 156 county training schools received from public tax funds \$657,911.

Doctor Dillard pointed out that "the great body of Southern people hate lynching and want it blotted out." He said that there are hoodlums everywhere—North and South. He stated that "education, religion and public sentiment are extremely important factors in the adjustment of race problems." He expressed his admiration for educated, refined, cultivated colored men and women who live in good houses and have good surroundings but who are rudely handled by public service men. "These educated colored people show great temperance

without servility and are indeed Christians who exert unusual self-control. If Jesus Christ is right then in the Negroes have taken the right line in being temperate and patient. I repeatedly say to colored people, 'Don't quit being Christians.'"

Negro Education in Delaware

Dr. Joseph H. Odell, director of Service Citizens of Delaware, in his address on "Equal Educational Opportunities for Negroes," said: "Pierre S. duPont and I visited Negro schools in Delaware week after week in 1919. We found the Negro schools in deplorable condition. A photograph was made of every Negro school and every Negro school carefully measured. We secured a complete picture of the Delaware school system for Negroes. We found that not a single Negro schoolhouse was worth saving. The Negro school-houses were insanitary, foul and inadequate. . . . During the past eighteen months Delaware has built fifty-one Negro schools with ninety-three rooms. There has already been completed \$706,000 worth of Negro schools. Under contract now there are Negro schools which will cost \$215,000 in addition. There are still nine Negro schools to be built."

Dr. James E. Gregg, principal of Hampton Institute, declared that men and women are looking to Delaware as a model State in careful educational planning. Doctor Gregg stated that the problem of raising the level of education is that of working hardest where the problems are worst. He pointed out that Negro education must be undertaken for the interest of both white and colored people.

Negro Education in Pennsylvania

Dr. Thomas E. Finegan, State superintendent of public instruction for Pennsylvania, who spoke on "The Responsibility of the State for the Education of the Colored Race," traced in some detail the Negro background through 250 years of bondage. He discussed the conflict of two important ideas—democracy and slavery. He stated that the Negro problem has always been treated in the spirit of compromise. "The principle of charity has been eliminated from State public school systems," he said. "There are now constitutional provisions for the securing of educational facilities for the free public school education of all citizens. We should open to colored people the door of opportunity through the public schools. The nation faces the obligation of affording Negroes educational facilities. Each State has a similar obligation for the education of Negroes within its borders."

Pennsylvania

PHILADELPHIA LEDGER
MARCH 24, 1923

FRIENDS' YEARLY MEETING BEGINS

Ministers and Elders Gather
Today in Old Fourth Street
House

SESSIONS ALL NEXT WEEK

The Friends' Yearly Meeting of Philadelphia (Orthodox) will open its 118th session at the old Fourth and Arch streets meeting house today at 10 o'clock. Throughout the week meetings for the transaction of business will be held morning and afternoon at this meeting house, while evening meetings dealing with various Friends' philanthropic activities will take place in the meeting house on Twelfth street below Market. A greater volume of business than ever before is expected to demand the attention of the numerous joint sessions of men and women at Fourth and Arch streets.

Ministers and Elders Meet

The meeting this morning is the annual gathering of "ministers and elders" of the Society of Friends. These will probably represent over fifty meetings in Pennsylvania and New Jersey. The regular business sessions do not start until Monday, when the men and women are expected to convene in the larger room of the building for the opening session.

Tomorrow the regular preliminary meetings for worship will take place at Fourth and Arch streets; Twelfth street below Market; Forty-second and Powelton avenue; Coulter street, Germantown avenue and Orthodox street, Frankford. At 3:45 P. M., a special "Young Friends" meeting for worship will be held at Twelfth street, at which A. Neave Brayshaw, an English Quaker educator, is expected to be present.

Business Sessions Begin

The first business session of the week will open at 10 o'clock Monday morning in the Fourth and Arch streets house. The rollcall of the representatives of the constituent meetings in Pennsylvania, New Jersey, Delaware and Maryland will come first on the program, after which preliminary committees to act during the week will be appointed. The question of co-ordinating all Friends' missionary activities, as well as that of increasing the scope of mission work among Indians in this country, is likely to demand early consideration. Letters received by the Yearly Meeting during the year from Friends in China, Japan, Syria and England may also be read.

The Friends' First-Day (Sunday) School Association, to be addressed by A. Neave Brayshaw, of Scarborough, England, is scheduled to meet at 3

P. M. at the Twelfth street house. Later in the afternoon Roy A. Haynes, Federal Prohibition Commissioner, and Frederick A. Hazeltine, prohibition director for Eastern Pennsylvania, will speak on the subject of enforcement at the gathering of the Friends' Temperance Association of Philadelphia.

The meeting at 7:30 Monday evening will take up the work of Friends in connection with the colored people, under the auspices of the Friends' Freedmen's Association. The speaker will be Annie M. Schmelz, a member of the Inter-racial Relations Committee, of Virginia.

Annual Questions

It is expected that men and women will again hold business meetings in joint session on Tuesday morning and afternoon. At one of these it is likely that the queries, or annual questions, asked by the Yearly Meeting and answered by its constituent meetings in four States will come up for discussion. Tuesday's evening session will consider mission work among Indians, and Dr. Rodney W. Roundy, of the Home Missions Council, will speak on the "Co-ordination of Evangelical Missions for Indians in the United States."

Wednesday morning and afternoon sessions will again be taken up with Yearly Meeting business. Reports of various committees appointed last year are expected at this time.

India Visitor Speaks

Esther A. Baird, a missionary from India, will tell her experiences in the evening meeting, which will be conducted by the Foreign Missionary Association of Philadelphia Friends. Walter Howard, of the Canton Christian College, will also speak. His topic will probably be "Silk Culture and Mission Work in China."

Regular midweek devotional services will be held in various parts of the city on Thursday morning, and a business session of the Yearly Meeting will hear reports on the educational work of the past year at 2 o'clock in the afternoon.

The large annual Peace Meeting is scheduled for Thursday, March 29, at 7:30 o'clock in the evening. Kirby Page will give the address on "How Can We Abolish War?" The meeting will take place in the western room of the Fourth and Arch Streets Meeting House.

Friday will mark the closing of the week's convention, the last meeting being a closing business session opening at 10 o'clock in the morning. Final committee reports will be considered.

NEGROES ON THE INTER-RACIAL COM. A MENACE

Four School Teachers For Jim Crow Schools

The greatest menace to the Colored people of Philadelphia with its constant influx from the south lurks in the present personnel of the Colored members of its Inter-Racial Committee. Unless our people speedily awake to this danger and change its representation on this committee, our fair city will join the ranks of the Jim Crow cities of the south and all our activities, community, educational, recreational and civic will be as separate in this community as the fingers. Separation in the theatres, in the public parks, already attempted, in the schools, on the street cars and the railroads, loom ominously if the views of the active colored members of this committee prevail. The following colored members of this committee are already reported committed to separate schools. Arthur Fauset, Dr. Wm. A. Harrod, Leslie Pinckney Hill, George Lyle and Clarence Whyte. Miss Nora Waring, a school teacher recently resigned from this committee, because of the Jim Crow attitude of these men. With the exception of Dr. Harrod, the names above, are those of the most active members of this committee. Now these men are working for separate schools and to be consistent as avowed Segregationists they could not refuse to endorse the whole Jim Crow program from start to finish. With the exception of Dr. Harrod, every one of them is either a school principal or a candidate for the office of an indication that their advocacy of separate schools is personal—they hope to either head some Jim Crow school as soon as established or a Jim Crow high school. It is said that had Dr. Finegan remained as State Superintendent, Leslie Hill hoped to fill some position under him as head of the State Jim Crow School system. Here the anomaly is presented of four school teachers eating up our taxes at the public crib, misrepresenting us on the Inter-Racial Committee of Philadelphia.

Shall We Tolerate Them?

What are we coming to when we so finely tolerate this misrepresentation? The other members, are Mrs. L. J. Coppin, William Hagans, Rev. Imes, Mrs. Lela Jones, Isadore Martin, George Mitchell, Rev. Charles

Tindley, but aside from Rev. Imes, who is bitterly opposed to Jim Crow in anything and who ardently champions his belief and Isadore Martin, who also fights segregation, the others are not very active. A serious condition confronts the colored people of this city and they had better face it now before it is too late. At a recent meeting of the Inter-Racial Committee, held at Cheney, it is said that Leslie Hill advocated the formulation of its aims and purposes—a sort of re-statement of these, so as to make them more harmless, that is to say that this committee, would not assume a determined attitude and fight measures such as separate schools. Can you not see the insidious methods adopted by our enemies?

History of the Committee

Reference to a small pamphlet giving the history, purpose and activities of this committee is interesting. It states that the committee grew out of the Anti-Lynching committee of the Friends and was enlarged from 10 to 20 members, though it does not state how or by whom its members are appointed. Just how the Jim Crowists, with mediocre reputations and standing among Colored people happened to secure appointments on this committee is not explained.

Its Purpose

Its purpose is stated to be "to bring together the best elements of both end that each race may learn more from the other, may work together to remove the prejudices and consequent injustices from which both races in America continue to suffer, and to define the common ground on which both may work together for a Christian citizenship. The Committee seeks to render a vigilant and preventive service; by timely counsel and activity it hopes to forestall in these parts the mob violence and other disorders which have disgraced our common country. It desires to be not merely critical, but constructive. It seeks to work with and through existing institutions."

if its purpose as here stated is to work together to remove the "prejudices" and "consequent injustices" from which the race suffers, then we submit that the Jim Crow advocates ought to resign, for the separate school is certainly the result of prejudice and a cruel injustice to the very people whom they assume to represent. Some of these men do not know what the purpose of this committee is. At the meeting of welfare agencies, held in Witherspoon Hall, the newspapers reported Mr. Clarence Whyte, as saying that the Inter-Racial Committee was no place to bring and fight out our grievances. Why is an Inter-Racial Committee at all? The public thought this was its main objective. Be it said of the white members that they seem to be fair and square.

White Members Fair

The opposition to mixed schools, curiously enough comes from Colored members—mostly school teachers, while the most vigorous opposition to the separate school, with the exception of Rev. Imes, comes from the whites. Leslie Hill's plan for a re-statement of its purpose was doubtless inspired by this excerpt from this pamphlet.

Progressive Conservation

"The Committee plans to continue its work in the same directions with a kind of progressive conservatism, and to broaden its views and the scope of its undertakings as experience and sober judgment seem to warrant.

If this committee is not to take a militant stand against unjust prejudices, it might just as well dissolve. "Progressive conservation" means that kind of an attitude on vital questions such as the separate school which will permit the "willful four" to foist a damnable system upon the schools of Philadelphia. The Public Journal deems it a duty to present to its readers the fact that we are permitting a few hand picked mediocre individuals avowed segregationists to meet with the best white people and by misrepresentation help them to arrive at a decision that if it prevails, will constitute the gravest menace to free institutions in this part of our common country.

RACE RELATIONS

A joint meeting of the All-Philadelphia Conference of Social Work and the Inter-Racial Committee has convened to consider a working program for inter-racial development. Among the speakers was Professor Kelly Miller, who said:

"It is a fundamental maxim in the human, the animal, and even the inanimate world that when different groups are forced to live together or to come into contact with each other, they are usually able so to adjust matters that the needs of each group can be served without jeopardizing the interests of either. This is seen when all the fierce elements of the jungle peaceably use the same water hole without coming into conflict with each other. The stones on the mountain are all upheaved and twisted so that it looks as if they would all come tumbling down; yet they are so accommodated to each other that they are anchored and supported. It would seem that human beings, even though there be some difference in the color of their skins, should be able to do as well.

Somehow, in the natural order of things, some nations come to the fore at given times. This makes such nations or races trustees of civilization. A trustee that exploits his trust for his own benefit alone is considered unworthy. The white race at present is in the position of trustee and if it abuses its trust to the detriment of other races, it will be called upon to give an accounting.

Society is no stronger than its weakest part, and should focus its main endeavors at improvement here. A community cannot be on a hundred percent educated, healthy or moral if it contains one ignorant, sick or degraded person, white or black. Only in mutual progress and virtue is mutual safety secured.

The American has made too much of the differences existing between the races, and it has been declared that these differences are everlasting, eternal and undescapable. As a matter of fact, these differences are only surface affairs and subject to alteration, while the similarities between all men are the really eternal everlasting and unescapable qualities."

Race Relations—1923.

Meetings, Conferences, etc. Inter-Racial Open-

Air Meeting

In spite of the rain in the early part of the afternoon, a goodly number of white and colored members of the Inter-Racial Committee gathered on the pleasant lawn of the residence of Mr. and Mrs. George A. Rhoads, of 2500 Delaware avenue, to attend the annual garden party of the Wilmington Inter-Racial Committee, Thursday of last week. Miss Helen Rhoads, a teacher at Wayne, Pa., was the principal speaker, taking for her topic the best way to solve the problems arising from the influx of southern migrants to Northern communities. Miss Rhoads spoke from her personal experience and observation in her capacity as teacher in a mixed school. She was very interesting, and was listened to with deep attention.

Prof. Leslie Pinkey Hill, principal of the Cheney Training School for teachers, followed, giving his personal experiences and observations made during a trip to the far south, of the cause of migration and suggesting plans for the care and comfort of the migrants. Mr. Hill always has a fine contribution to make to any meeting which he addresses, and his talk on this occasion was more than usually stimulating.

Delaware.

Race Relations—1923.

Meetings, Conferences, etc.,

HARTFORD CONN COURANT

APRIL 18, 1923

BETTER RELATIONS

BETWEEN WHITE AND COLORED SOUGHT

A committee of two white and two colored ministers will meet in the near future to confer with Rev. Morris F. Alling, secretary of the Hartford Council of Churches, on better racial relations between white and colored in Hartford.

At a meeting of the colored representing the Ministerial Alliance of Hartford and pastors of churches of the Hartford Council at Center Church House, Rev. Richard R. Ball, president of the alliance and pastor of the A. M. E. Zion Church said that Hartford is feeling the effects of a present migration of the negroes from the south and that a committee of ministers should lay before the prayer bodies the industrial and housing problems of the negro with a view to bringing about better conditions.

UNITARIANS CONDEMN

RACIAL INTOLERANCE

New Haven, Conn., Sept. 22.—Chief Justice Taft was reelected president of the general Unitarian Conference at its closing business session recently. 9-26-23

A resolution recorded "unqualified condemnation of that evil spirit of intolerance, bigotry and hate which manifests itself in acts of violence and persecution designed to intimidate or to deprive of their legal rights any of our fellow beings, of whatever race, color or creed."

It recommended church inter-racial committees to seek "better mutual understanding" of "divers races and conflicting interests"

Connecticut

Race Relations — 1923.
Meetings, Conferences, etc.,

Alabama.

Negroes Respond To Campaign For Community Chest

COLORED residents of Birmingham are making a generous response to the appeal of the Community Chest in the campaign which began last Monday. Solicitors working territory in which homes and business places of colored residents predominate, report that the negro residents of Birmingham are assuming their full quota.

This parallels the situation in Atlanta, where a notable feature of the campaign conducted there for \$600,000 was the response, aggregating \$33,084 which practically equalled the total amount apportioned to the six participating negro organizations.

E. R. Black, chairman of the Atlanta campaign pointed out that this fact indicated that the colored population of Atlanta was reaching the point where it could care for its own philanthropies.

Race Relations—1923.

Meetings, Conferences, etc.

RACE RELATIONS

ARE DISCUSSED

Meeting of Committee Held Here Yesterday.

The annual meeting of the inter-racial committee in South Carolina was held in the Sunday school room of the First Baptist church yesterday with about 40 white and negro men and women from different parts of the state in attendance.

Dr. W. W. Alexander, secretary of the interracial association for the Southern states, spoke of the work of the organization since its beginning in Atlanta a number of years ago. He said that some of the best people in different parts of the South were taking part in the work and that the interest was continually growing. Dr. Alexander further declared that the committee had been able to promote the building of better schools for the negroes, and that bond issues had been put over in some instances. R. W. Miles and Dr. J. T. Hodges, secretaries for the committee in Virginia, North Carolina, and South Carolina, gave reports of the work being done among the negroes in the states covered by them. An interesting report was made of the work on St. Helena Island, where there are 60 white persons and 6,000 negroes. Mrs. C. P. McGowan read a report of the women's meeting of the committee held the day before.

The following resolutions presented by the women's committee were adopted: "That committee on schools confer with county committees in various counties and with the state fair board as to the possibility of getting space at the fair for the exhibits from negro schools; that a finance committee, whose duty it will be to draw up a budget for the year and to advise plans whereby the budget may be met, be appointed; that a child hygiene committee, whose duty will be to look into the Shepherd-Towner bill and find out its relation to the welfare of the negro race in this state, and make an effort to secure the use of the baby truck for the instructions of the negro people within the state, be appointed; and that a committee for securing justice throughout the state in the lower courts be appointed."

The following were appointed to serve on the fair committee: Bishop K. G. Finlay, chairman; Mrs. F. S. Munsell, Mrs. W. P. Cornell, Dr. W. T. Derieux and T. B. Lanham, and the following were selected to serve on the justice committee: Ex-Gov. Richard I. Manning, Dr. Josiah Morse and Bishop Finlay.

The following officers were elected: Dr. G. Croft Williams, Columbia, chairman; Mrs. C. P. McGowan, Charleston, first vice chairman; Dr. A. M. Trawick, Spartanburg, second vice chairman; T. B. Lanham, Columbia, secretary, and Mrs. L. E. Brown, Chester, treasurer.

SEP 28 1923

INTER-RACIAL COMMITTEE

TO CONFER AT COLUMBIA

Meetings Will Extend Over Two Days, Beginning on Nov. 8. Mr. Williams Is Chairman.

COLUMBIA, S. C., Sept. 27.—(By the Associated Press.)—Wednesday and Thursday, November 7 and 8, are the dates which have been set for the annual conference of the South Carolina State Inter-Racial committee. The conference will be held in Columbia. The date and place of meeting was decided upon at a recent meeting here of the officers of the committee, of which Rev. G. Croft Williams, of Columbia, is chairman.

Other members of the Inter-Racial committee are:

Mrs. C. P. McGowan, chairman, women's section, Charleston; Rev. W. L. Ball, D. D., Spartanburg; W. W. Ball, Columbia; Mrs. C. W. Barron, Columbia; Mrs. Andrew Bramlett, Columbia; Mrs. L. E. Brown, Chester; Mrs. James R. Cain, Columbia; Mrs. A. D. Calhoun, Greenwood; Mrs. J. D. Chapman, Anderson; Senator Niels Christensen, Beaufort; Rev. Melton Clark, D. D., Columbia; A. J. Clement, Charleston, C. W. Coker, Hartsville; Mrs. Wm. P. Cornell, Columbia; Rev. W. T. Derieux, Don St. Helena Island, where there are 60 white persons and 6,000 negroes; Mrs. C. P. McGowan read a report of the women's meeting of the committee held the day before. The following resolutions presented by the women's committee were adopted: "That committee on schools confer with county committees in various counties and with the state fair board as to the possibility of getting space at the fair for the exhibits from negro schools; that a finance committee, whose duty it will be to draw up a budget for the year and to advise plans whereby the budget may be met, be appointed; that a child hygiene committee, whose duty will be to look into the Shepherd-Towner bill and find out its relation to the welfare of the negro race in this state, and make an effort to secure the use of the baby truck for the instructions of the negro people within the state, be appointed; and that a committee for securing justice throughout the state in the lower courts be appointed."

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South Carolina.

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NOV 7 - 1923

INTER-RACIAL MEETING

SCHEDULED FOR COLUMBIA

Improvement in Relations Between White and Colored People Will be Considered.

COLUMBIA, S. C., Nov. 6.—(By the Associated Press.)—Improvement of relations between the white and negro people of South Carolina, with reports on what has been done in this respect here and elsewhere, is scheduled for the meeting of the state committee on inter-racial relations, which will meet here tomorrow and Thursday. The women's division will meet tomorrow, while on Thursday the entire committee will hold a session.

Mrs. C. P. McGowan, of Charleston, nominated for alderman of that city at the August primary, will preside over the woman's division meeting tomorrow, as state chairman. Mrs. W. P. Cornell, of Columbia, is secretary. Among the visitors expected, according to Mrs. Cornell, are Mrs. Luke Johnson, of Atlanta, director of woman's work of the inter-racial commission, and Miss Reed, her assistant, who is a student of psychology.

Thomas P. Stoney, nominated for mayor of Charleston, Mrs. Johnson, Miss Reed and the Rev. P. T. Pollard, director of St. Mary's Colored Episcopal church, of Columbia, are scheduled to make addresses.

At the meeting Thursday, which will be held in the First Baptist church, the Rev. G. Croft Williams, state president, will preside.

The committee of white women is composed of the following: Mrs. C. McGowan, Charleston, president; Mrs. M. P. Connell, Columbia, secretary; Mrs. S. P. Stoney, Charleston; Mrs. F. Y. Legare, John's Island; Mrs. J. R. McDonald, St. Helena Island; Mrs. B. L. Kirkwood, Bennettsville; Mrs. R. L. Keaton, Fort Mill; Mrs. S. W. Henry, Allendale; Mrs. Richard F. Williams, Greenwood; Mrs. A. D. Calhoun, Greenwood; Mrs. J. D. Chapman, Anderson.

son; Mrs. L. E. Brown, Chester; Mrs. Walter Duncan, Aiken; Mrs. John Drake, Bishopville, and Mrs. James Cain, Mrs. Andrew Bramlepp, Dr. Bruce Guignard, Mrs. T. B. Lanham, Mrs. C. W. Barron, Mrs. M. O. J. Krepps, Miss Jessie King and Mrs. F. S. Munsell, all of Columbia.

The membership of the negro women's committee has not been announced here.

WOMEN DISCUSS

RACIAL RELATIONS

Committee Holds Meeting

in Columbia. *Stoney Makes Talk* *Solicitor Speaks of Justice for Negroes in Lower Courts*

of State. *11-8-23*

The woman's section of the state committee of interracial relations met yesterday in the Y. W. C. A. rooms from 10 a. m. to 6:30 p. m., with only an hour's intermission for luncheon which was served by the Y. W. C. A. The president, Mrs. C. P. McGowan, was in the chair and opened the meeting with prayer. In addition to the members there were present several visitors, who had places on the program, as well as others who merely listened to the discussions. Among these were Mrs. Luke Johnson, Dr. Ruth Reed, Will Alexander of Atlanta and Dr. R. W. Miles of Richmond, all of whom are officers of the national commission. Thomas P. Stoney, mayor-elect of Charleston, and the Rev. T. T. Pollard, rector of St. Mary's church (negro Episcopal), Columbia.

Reports were heard in the morning session from Mrs. C. P. McGowan on the Asheville meeting of the commission and on the work accomplished during the past year by the woman's section of the South Carolina committee. The wife of R. S. Wilkinson of Orangeburg reported for the negro section of the women, of whom she is the president. She is also a member of the national commission and as such, she added her impressions of the Asheville meeting. She spoke of the spirit of good will that prevailed at that meeting and of the heartening effect that this interracial work is having on the negro people. A most interesting report of the work done on St. Helena Island was made. On this island there are 6,000 negroes and only 60 white people. Mrs. James R. Cain of Columbia reported for the committee on the negro school. The committee on the negro church and home made several good suggestions but did not present formal reports at this time.

Stoney Speaks. Immediately after luncheon Thomas P. Stoney, mayor-elect of Charleston, made an address on the subject of "Securing Justice in the Lower Courts of the State." He thanked the committee for the opportunity of presenting this subject and spoke of his address as "the random thoughts of a circuit

solicitor." He stated that probably 2,000 cases pass through his office each year and that of this number some 1,400 are tried in court. Mr. Stoney feels that "the average office holder really seeks to do his duty and that the best field of endeavor for this committee will be through cooperation with responsive officers of the state." He was urgent in his appeal that the negro people coming into the court which was controlled by the white man, should be able to secure a fair deal. "Any other ideal," he said, "is foreign to the ideals of Americanism and not in common with the thoughts of the best people of the land." Mr. Stoney said his problems had largely been in the "low country" and that doubtless each different section of the state had its own problems to contend with. "Crooks," he said, "have a little different way of doing crooked work." From his personal experience as solicitor he called attention to the need of a realization on the part of the negroes themselves for leadership in their own race. He said, "There are hundreds and thousands without advantages and they just don't know. They are looking to certain individuals or groups for leadership. How splendid it would be if interracial committees could be formed in each community, to whom the ignorant negroes could turn for help in their hour of trouble. The field of service is unlimited," said Mr. Stoney.

"The crooked peace bond proposition" is, in the opinion of Mr. Stoney, "one of the greatest crimes against the negroes in this state." This system leads to many injustices against the ignorant and the people of limited means, he said. First in the system, he said, is the crooked rural policeman: "He picks up a man and accuses him of being drunk or disorderly conduct. The negro man says, 'Can't I give bond?' He is immediately told to see Mr. So and So," his reply is, "No use to do that, boss, he'll put me in jail"—then comes the suggestion, "You go by my house and I'll give you \$10, \$15 or \$25, as the case may be to dismiss the case." The bribe goes into the pocket of the rural policeman and the case is heard no more. If the negro man attempts to report this to those in higher authority, back comes the answer, "Are you going to take a negro man's word against mine?" Were there a county committee on interracial relations to report to things would be righted for the crooked are afraid of publicity. From my observation," the speaker said, "if a case ever gets through the rural policeman and the magistrate's court, it will be fairly handled in the circuit court. It is the lower courts that do injustice and bring hardship." In Mr. Stoney's opinion, the thing to do is to bring about legislation to abolish the "peace bond." Let a man sign his own bond and eliminate the middleman. Circuit solicitors will all cooperate in a sincere efforts to see that the truth of a situation will be reached in every instance.

Many Left State.

"One hundred thousand negroes left this state last year. Is it to be said that we can not dispense simon pure justice? Can we not prevent fraud and graft and crooked work?" said the speaker. "The governor will cooperate, a large percentage of the white people will cooperate, the entire intelligent negro population will cooperate. You must secure the confidence of the negro people themselves, if you will

succeed in this work. Facts must be brought to light which they will not tell without this confidence. The crooked man must be traced down. We must educate both the white and the negro and secure their cooperation in bringing about justice. There are certain counties in this state where a dead hog stands a better chance of justice than a live negro man. I will give you a slogan for this committee. If it is adopted, worked out and carried out, it will bring happiness, contentment and justice. A learned circuit judge—long dead—once said, 'The law is no respecter of persons; the law has one measure for all and the time has come when we should alter the old political slogan and proclaim from the mountain to the sea that this is a good man's country, where every good man, white and black, can find a home in fact as well as in name. Where every good man can live and work and enjoy the fruits of his labor in tranquillity and peace; and where every bad man must mend his ways or go elsewhere to pursue them.' The average man and woman are anxious to do something for the betterment of their fellow beings. We want a better state, better civilization, better feeling between our people of both races."

The Rev. T. T. Pollard, rector of St. Mary's Episcopal negro church in this city, spoke next. He paid tribute to the Southern white man for all that has been done for the present development of the negro race. His special subject, as assigned to him, he said, was "The Problem of the Domestic Servant." The principal action was in the adoption of resolutions of the committee on program for the ensuing year.

Race Relations — 1923.

Meetings, Conferences, etc.,

South Carolina.

AUG 26 1923 ✓
RACE CONFERENCE
WILL BEGIN TODAY

To The Index-Journal:—

Under the caption "An Adventure in Good Will" the following has been received from Mr. R. W. Miles, Inter-Racial secretary for the states of Virginia, North and South Carolina. Coming as it does at the time of the proposed conference for colored women in Greenwood, it would perhaps be well to reprint it as it throws light upon the reasons for holding this conference:

A week before the Armistice which ended the Great War a traveler through the South would have been struck with the wonderful solidarity of the population, white and colored. In the support of the war they were united as never before. Two hundred thousand negro youth were fighting for the flag in France and many more preparing to go over. The millions back at home were responding heartily to every war-time appeal, and in proportion to their means quite as generously as any other group.

The white people were unstinted in their praise of the negro loyalty, while the negro, encouraged by the stirring utterances of President Wilson and the democratic ideals of the war, felt that in the future things would not be quite the same. He looked for more of sympathy, less of prejudice and injustice, a fuller guarantee of his constitutional right of "life, liberty and the pursuit of happiness." Race antagonism was forgotten for the time in devotion to a common cause. It looked as if the problem had at last been solved.

A week after the Armistice one might have observed a subtle but ominous change. Distrust was beginning to get abroad. What would be the attitude of the negro troops when they returned from France? Incendiary rumors filled the air, and by the time the negro soldiers began to return a grave and deplorable situation had arisen. Suspicion and

fear had taken deep hold upon both races. Mob violence, which had greatly declined during the war, burst out afresh. In city after city race riots flamed up, with casualties on both sides. The tension tightened everywhere, and the nation awaited the outcome with dread suspense.

It was in this crisis that the Commission on Inter-racial Cooperation came into existence. Oppressed with the ominous possibilities of the situation, a small group of Southern leaders met day after day in Atlanta, earnestly seeking some means of averting the threatened calamity by bringing to the front the constructive Christian leadership of both races. At the center of this group were John J. Eagan, manufacturer and churchman, Rev. W. W. Alexander, who, as a representative of the Y. M. C. A. War Work Council, was in close touch with the returning negro troops, and Dr. M. Ashby Jones, pastor of a leading Atlanta church. It happened that these three were of the strongest Southern denominations—Presbyterians, Methodist and Baptist.

Out of the thought and prayer of these men and others like them the Commission on Inter-racial Cooperation was born early in 1919. Its membership was made up of leading educators, ministers, business and professional men from every State in the South, including a number of outstanding Negro leaders.

The situation was desperate and the effort to cover the field was a close and affective organization pushed at top speed. State committees were organized throughout the South and men were put in the field to set up as quickly as possible local committees in every community where the problem was acute. It was a staggering task and fraught with peculiar difficulties, but under direction of Dr. Alexander, with the cooperation of the Y. M. C. A. machinery and financed by the War Work Council, it was accomplished in record time.

The result fully justified the effort. A better spirit immediately appeared. Suspicion and distrust began to give way to understanding and confidence. The forces of law and order were encouraged and strengthened. The fires of hate were checked and the threatened conflagration was averted, largely without doubt, through the agencies set in

motion by the commission.

Having proved its efficacy in the crisis which called it into being, it was unanimously felt that the commission should enter upon the larger task of permanently improving race relations throughout the South and putting them, as far as possible, upon a thoroughly Christian basis. A South-wide campaign of good will was accordingly projected, aimed at the creation of a better spirit, the correction of grievances, and the promotion of understanding and sympathy between the races.

To this end committees have been set up in every Southern State and in 800 counties. In many communities their efforts have been notably successful. Threatened lynchings and riots have been prevented, injustices have been corrected, cooperation for mutual welfare has been brought about, and relations of frankness and confidence have been established between the best elements of both races. In general, their activities have meant the injection of the Christian spirit into inter-racial relations, and the effort to solve in that spirit whatever problems arise from time to time.

The philosophy on which the work of these groups rests is the belief that every man is entitled to a hearing, that mutual understanding is the surest means of conciliation, and that a Christian solution of every inter-racial problem can be found if men are willing to seek it in a Christian spirit.

The method of securing these ends is to bring together in each community representatives of the best white and colored people, sometimes in separate groups, sometimes together, so that conference relations may be set up. These committees frankly face and discuss all points of friction or danger, and seek to obviate them.

At this point the method is grounded not only in the soundest psychology, but in the very fundamentals of fairness and justice. It is as thoroughly practical as it is Christian. It gets results, as no other plan can do.

Indeed, this method of approach to the problem represents the major contribution of the Interracial to its solution. The commission does not seek to put over a program of race relations. It does not say to any community: "This must you do with relation to the Negro." It insists upon one thing only: That in

every community where race relations are an issue the best people should take the matter seriously in hand, with the determined purpose to seek a Christian solution of every problem as it arises, and to substitute good will and justice for the spirit of distrust and suspicion that is fraught with so great danger to both races. With a proposition so sound there can no disagreement. With rare exceptions, therefore, the commission has no difficulty in securing the hearty cooperation of the best people in the community.

An interesting recent development in the movement is the enlistment of the leading women of many Southern states, to cooperate with the various state committees, and to promote the study of this question in their civic and religious organizations. So far this step has been taken by the women of Georgia, Alabama, Virginia, South Carolina, Arkansas, Tennessee, Texas and North Carolina. In every case the women have made strong pronouncements against mob violence and in favor of even-handed justice for the Negro, particularly in matters primarily affecting the welfare of women and children. Plans have been adopted by a number of the denominational women's organizations by which the study of this question, both from text books and practically, shall become a part of the work of every group, with the view to such efforts to improve local conditions as may seem to be needed. This phase of the movement is highly significant.

In continuation of the above reference to woman's work we would add the following: Two state meetings have been held in South Carolina, at which Mr. G. Croft Williams of Columbia presided. Mrs. F. L. Mayes of Greenville who passed away this spring was the first State Chairman of the Woman's Division of the State committee. Mrs. C. P. McGowan of Charleston is the present State chairman. Local women members of the state committee are Mrs. D. N. Borune and Mrs. A. D. Calhoun. In each county and city, and in each church there are special committees.

In Greenwood the missionary societies of the Presbyterian, Methodist First Baptist, South Main Baptist, Associate Reformed Presbyterian, and Episcopal churches decided, as their contribution to the cause, to help finance the proposed

conference. The committee in charge of the work is composed of the following members: Mrs. Joe Wharton, Mrs. A. P. Gailliard, Mrs. W. M. Vines, Mrs. A. F. Broadwater, Miss Agnew, Mrs. J. B. Park, Mrs. A. M. Smith, Mrs. A. D. Calhoun and Mrs. O. Brownell.

The conference would have been impossible, however, without the great work done by Prof. Beadle and Prof. and Mrs. Hilliard of Brewer Normal School, together with the hearty cooperation of the colored ministers of the city.

The program has been modeled after those used in other States, notably Alabama, where conferences of this kind have been held for many years. Since the first printing some changes have been necessary on account of illness, etc. As revised it stands as follows below:

Mrs. O. Brownell,
Chairman Publicity.

Conducted by the Women's Auxiliaries of the churches of Greenwood, with the co-operation and assistance of Brewer Normal School and the colored churches.
Leader—Mrs. A. D. Calhoun, member State Inter-racial committee.

AUG 27 1923
FIRST SESSION OF
INTER-RACIAL MEET

Convention At Brewer Normal Institute Well Attended; Speakers Outline Origin and Extent of Plans.

GREENWICH, Aug. 27.—A large number than expected attended the opening meeting of the Inter-Racial Conference for Colored Women at Brewer Normal Institute yesterday, according to those in charge of the program. The origin and extent of the conference was explained by Mrs. A. D. Calhoun, of Greenwood, and Professor H. A. Beadle, superin-

endent of the institute, made a short talk on "the Christ-like life". Rev. Richard Carroll, of Columbia, preached the sermon in which he urged that all set their faces toward righteousness, modesty, sobriety, courtesy, industry and learning.

Dr. D. M. Sims, outlined some of the improvements he hoped to see follow as a result of the conference and Mrs. Calhoun replied that the white people were in entire sympathy with the objects of the meeting, but warned against expecting monumental changes immediately. She declared that the conference was like a tiny acorn from which a mighty oak could not grow in a day. The program today included an address of welcome by Mayor Howard B. Ellis, and devotional exercises conducted by Mrs. J. T. McLees followed practical demonstration of canning fruits and vegetables and papers on "furnishings and trimmings" by Mrs. E. A. Reynolds, of this city.

The vesper services this evening will be conducted by Mrs. S. C. Hodges, of Greenwood.

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AUG 27 1923 COMMISSION ON RACE RELATIONS

The Race Commission of the Woman's Missionary Council of the Methodist Episcopal Church, South, has released the following statement concerning the recent threatened mob violence against Tuskegee Institute, Tuskegee, Ala.

For many years Tuskegee Institute, a Negro institution in the heart of the South with an entire Negro administration, has stood for the best development of the Negro within his own race. Its marvelous achievements have attracted the attention and won the appreciation not only of our own nation, but of other nations and peoples around the world. Its unique educational achievements have been acknowledged in educational conferences throughout the world. It has been cited as an outstanding demonstration that the Negro has an opportunity for achievement within the South.

Therefore, we register our strong moral protest against any act of intimidation or terrorism affecting this institution, realizing that such methods are condemned by all Christian powers as foes to civilization and orderly government.

Mrs. A. B. Smith, Tennessee,
Miss Estelle Haskin, Tennessee,
Mrs. L. P. Smith, Texas,
Mrs. W. A. Newell, N. Carolina,
Mrs. Luke Johnson, Georgia,
Mrs. W. J. Piggott, Kentucky.
July 14, 1923.

AUG 27 1923 RACE CONFERENCE BEGAN YESTERDAY

Results Pleasing to Those Who Have Been Promoting Movement

(Contributed)

The first meeting of the conference for colored women at Brewer Normal School was all that the promoters and friends of the movement could have wished. The attendance was more than the most sanguine had expected.

The origin and intent of the conference was explained by Mrs. A. D. Calhoun. Prof. H. A. Beadle made a short talk on the Christ-like life. The colored ministers, Rev. Douglas and Dr. Sims conducted the Bible lesson and prayer.

Rev. Richard Carroll of Columbia preached a masterful sermon from Isaiah 50:7, urging that all set their faces toward righteousness, modesty, sobriety, courtesy, industry, and learning. It was a treat to hear this gifted and versatile speaker. Rev. Carroll particularly asked that the hymn "Lead Kindly Light" be thoughtfully read and sung, and at the close of his sermon asked that "Amazing Grace" be given in the same way. Several other standard hymns were sung and in addition one of those peculiar to the colored race of weird power and beauty.

Dr. Sims in a few tactful words set forth some of the improvements which he hoped to see follow as a result of the conference. Mrs. Calhoun replied that the white people were in entire sympathy with these betterments of schools and streets and public policies but warned against expecting monumental changes immediately. The conference was like a tiny acorn from which a mighty oak could not grow in a day.

The program for Monday was announced as follows:

A word of welcome—Mayor Ellis.
Devotional—Mrs. J. T. McLees.
Canning of Fruit and Vegetables—Mrs. Tom Ellis.
Pasteurization of Milk and Baby Feeding—Prof. Beadle, Miss Bennie

Fisher.
Finishings and Trimmings—Mrs. E. A. Reynolds.
Paper Flowers—Miss Wyckliff.
Vesper Service—Mrs. S. C. Hodges
Address at night—Mrs. N. M. Rowland to be given at Brewer Normal.

Program For Tuesday

Devotional—Mrs. D. N. Bourne.
Bread Making—Mrs. Clark.
Bible—Prof. Beadle.
Talk on Tuberculosis, Cause and Prevention. Demonstration of bath-in gpatient—Miss Woodson.
Making a Dress Form—Mrs. Johnson.

Flower Making—Miss Wickliff.
Vespers—Rev. F. E. Dibble.
Motion Pictures at 8:30 p. m. Prof. W. H. Hilliard. Given at Mt. Pisgah Church on corner of Hackett and Magnolia.

Rcv. Richard Carroll Preached The First Sermon

At the Inter-racial Conference at Brewer Normal School this city last night, the Rev. Richard Carroll, of Columbia, S. C., was asked to preach the opening sermon, and he took for his text Isaiah 50:7. He spoke as follows:

He urged his hearers to read attentively the fiftieth chapter of Isaiah.

He said Jesus Christ came to live the life of usefulness and was an example for all the people to live in, and finally to give his life as an atonement for the sins of the world.

The life of Christ is to be the life of every individual.

His life is to be the life of every Christian man. To live and to preach righteousness, peace and happiness to all men everywhere, to live a life of usefulness, and service, to have the same spirit toward humanity that He had to save all men, to heal the sick, to break down and cast out wickedness, and establish the Kingdom of God; to show mercy and kindness, especially to all helpless and needy creatures, to make the world (which is His by redemption) a better place in which to live; to do community work; to cast out disease from the earth; to preach holiness, cleanliness, health and righteousness.

His goodness. His righteousness and mercy extended to all, to the Jew, to the Gentile, to the uttermost parts of the earth; to make the crooked road straight and easier for humanity to travel on.

Jesus Christ had an aim or a goal in life, so must every man have. His aim was to the cross and he finished

the work of atonement, went to the grave, was resurrected and left the greater work for us to do. I mean by us, the Christian people of all the races. Jesus Christ left us to do this work; to get all races to cooperate, the white, the black, the red, the yellow. All the people must cooperate to bring about law and order, peace and good will, and service for the uplift of all men. We must have a righteous program to work toward God and think of heavenly things.

Mrs. O. Brownell,
Publicity Chairman

Race Relations — 1923.

Meetings, Conferences, etc.,

an important conference.

A meeting of great promise was held in Memphis yesterday when a section of the Interracial Conference gathered. This is the time when the negroes and the white people of good minds should have confidence in each other and co-operate in those things that make for a better understanding.

Commercial Appeal
The negroes we have with us in great numbers and in spite of movements here and there they will be here 100 years from now. Living, therefore, close to them, it is the duty of thinking white people to do everything possible so that the negro who lives intelligently will prosper in his work and develop mentally along lines that will make him realize his responsibility.

Memphis Item
The negro is entitled to the protection of the law, he should have opportunity decently to make a living. That which he earns in the sweat of his face should be his.

9-22-23
The old white stock is glad to see the colored people prosper. In every community the leading white men will point with pride to strangers some negro man or negro family that has accumulated property or some other negro man who as a preacher or a teacher has done good work.

A few weeks ago we were in Brownsville. Brownsville was celebrating its hundredth anniversary. At dinner time the Wills family and friends were at a table. An old negro man passed. Mr. Wills halted him. He introduced him to the writer, as the man who for almost 50 years had preached in one community, had pointed the way to righteousness to hundreds of people and had always advocated peace and friendship. Mr. Wills saw to it that the venerable old man was properly cared for.

The old stock does not seek to exploit negroes. The negroes have made progress in Memphis. They ought to be proud of what they have done. The reaction from the war has touched them as it has touched us, but, by and large, order has been a mark of their living in this community. The negroes have not progressed in matters of health. This is dangerous to the whites as it is hurtful to them. Doctor Durett has been making

some careful studies along health lines and he sees the necessity of certain things being done. The negro homes must be improved. Their houses must be screened. Their water supply must be pure. The plumbing in negro homes must be improved. Those who live in the alleys must be taken out. Negro children must have playgrounds that are not in the street.

Infant mortality among the negroes is large. They must be taught by white people and by the more intelligent of their own race a better knowledge of dietetics and food values.

It is a splendid thing to see sacrificing white people moving towards an improvement of the negroes.

In the city of Memphis the negro leadership itself is unusually intelligent and the negroes would do mighty well if they followed this leadership.

WILLIAMS

SEP 21 1923

BOARD TO STUDY NEEDS OF NEGRO

State Inter-Racial Commission Hears Of Progress In Good Will Move.

Nashville, Tenn., Sept. 20.—A findings committee, appointed at a conference of the State Inter-Racial Commission, which was held this week at the state capitol, was instructed to study and bring recommendations on the following problems:

Better lighting of streets, better paved streets, more parks and recreation grounds for negro children, better hospital accommodations and an opportunity for negro doctors and nurses to treat negro patients in hospitals and better accommodations on the railroads.

There were 125 white and negro members of the state commission present who sought to take steps to solve the problem of interracial good will and progress. The meeting was presided over by J. D. Burton, of Nashville, state secretary.

Tennessee.

Serving on the findings committee there were named: Judge J. H. DeWitt, Dr. J. J. Muldowney, Mrs. C. L. Kincaid, Mrs. Eugene Crutcher, Mrs. F. J. Pierce, Dr. J. W. Hall, Dr. S. W. Crasthwait, all of Nashville. The committee is to prepare its report and submit it to the commission in the near future.

The negro representatives at the meeting reported progress in the movement and that many improvements had been made during the past year, but that much remains to be done in racial problems, while the white representatives promised co-operation and assistance in every movement for the mutual racial good.

State Secretary Burton's report dealt with the work of the Commission in Tennessee. He now directs the inter-racial activities also in Alabama and southwest Virginia.

An interesting report was also submitted by Robert E. Clay, secretary of the Colored Division of the Commission on the achievements of the movement in this division.

Another like conference was held recently in Chattanooga and the third for Tennessee is to be held Friday in Memphis, and in this the state of Mississippi and Arkansas will participate.

Among the speakers who brought messages to the Nashville joint conference were: Dr. W. F. Powell, pastor of the First Baptist Church, Nashville; P. L. Harned, commissioner of education; Dr. J. W. Holloway, Jr., of the state board of health; Prof. W. J. Hale, resident of the A and I. State Normal; Dr. J. A. Lester, of Meharry Medical College; Mrs. C. L. Kincaid, representing the women of the Southern Presbyterian church; Mrs. Eugene Crutcher, of Nashville, president of the state Parent-Teachers' associations; S. L. Smith, field representative for the South of the Rosenwald Foundation; Judge J. H. DeWitt, Nashville; J. C. Napier, of Nashville former registrar of the United States' treasury; Mrs. Frances Piercy, of Nashville, and others.

Race Relations — 1923.

Meetings, Conferences, etc.,

1200 TEACHERS HEAR GOOD WILL MESSAGE

Tennessee Inter-racial Commission Holds Fourth Annual Meeting

FINE PROGRESS REPORTED

Many New Schools Built Health Week Widely Observed

Nashville, Tenn., July 25th.—(Special) Twelve hundred colored teachers from all parts of the state heard the message of interracial goodwill at the fourth annual meeting of the Colored Division of the Tennessee Interracial Commission. The meeting was held at the A. & I. State Normal at Nashville, on July 11th, while the summer term was in session.

Reports from over the state showed that during the year more than a score of excellent buildings for colored schools had been erected as a direct result of the efforts of interracial committees, and that participation of colored schools had been secured in a number of bond issues. Wide and effective observance of Negro Health Week was reported.

The Committee adopted and gave out a statement asking for better accommodations for colored people in public carriers, for recognition of properly trained colored teachers by equal pay for equal work, and for the abandonment of the use of churches for school purposes.

Addresses were made by Hon. P. L. Harned, State Commissioner of Education, Miss Margaret Ambrose, of the University of Tennessee, Bishop I. B. Scott, Rev. W. S. Ellington and Dr. C. V. Romans.

A motion picture was made of the conference, including the twelve hundred teachers attending the summer school which was said to be the largest of its kind in the world.

DR. MATTIE COLEMAN AT PEABODY COLLEGE

The Race Relation Conference held in the west room of the Social-Religious building of Peabody college Monday night was attended by more than seventy students. J. P. Kranz, secretary of the Tennessee Anti-Tuberculosis Association, in addressing the organization said, "The biggest health problem we have today is tuberculosis. It is more common among the colored than white and the teachers of the south can do a great deal toward educating people to take care of the disease. Educating the Negroes is the responsibility of the whites and tuberculosis will be dangerous as long as people do not understand what its dangers are. People that know are active in preventing the disease but so many do not know the danger." In closing Dr. Kranz introduced Dr. Mattie E. Coleman, the secretary of the Colored

Anti-Tuberculosis Society of Tennessee.

Dr. Coleman, a colored woman who has become a well-known and active health worker, gave the following report of her work: "For three years the work has been going on by the society. We have tried to cover the territory most densely populated. The death rate among our own people is very much higher than the death rate of the whites. The organization has met with the approval of the Negroes and the whites have co-operated by giving their money.

Tennessee

Inter-Racial

League To Hold

Annual Meet

Leaders of Both Races To Assemble

at Nashville on July 11.—

Secretary Clay Announces

Plans.

Special To The News.

Nashville, Tenn., July 1.—The fourth annual session of the Tennessee Inter-Racial League will be held at the A. & I. State Normal on Wednesday, July 11 beginning at 10 o'clock. According to a call that has just been issued over signature of Dr. W. J. Hale, the president. The reports of the county chairmen will be made and a constructive program will be presented dealing with the subjects of education, health, housing, civic and economic justice.

Prominent speakers of both races will deliver messages to the league and the 1200 teachers in attendance at the Normal summer school will take part in the exercises.

Secretary Robert E. Clay, of Bristol, is now in Nashville perfecting plans for the meeting and entertainment of the delegates to the sessions. He announced much interest throughout the state and states that the approaching meeting bids fair of being the most interesting in the history of the organization.

STATE INTER-RACIAL CONFERENCE

On July 11th the Inter-Racial League will hold its annual Convention in this city. The sessions are to be held out at the A. & I. State Normal, and arrangements are being completed here this week to make it the largest meeting in the history of the state or of the organization. Mr. Robert E. Clay, the Executive Secre-

tary, whose headquarters are in Bristol, Tenn., reached Nashville Thursday morning, and after a conference with Prof. W. J. Hale the President of the Inter-Racial League, he made the announcement that not only would the state body meet here on the 11th of July, but that the devotional meetings would be held in the three grand divisions of the state during the summer. A big program has been arranged, said President Hale, whereby the Inter-Racial League would be able to put over a large piece of work with more definite aims in view.

Prominent speakers from both races have already been invited to the meeting on the 11th, and it is stated that since so many people are here making up the summer school that the advantages are already seen to be far-reaching, because these summer school people come from nearly every county in the state, and the program of the League could easily be projected and carried into nearly every section of Tennessee by these people.

The State Inter-Racial Commission of Tennessee has announced that three Divisional Conferences will be held during September as follows: Chattanooga, September 14, 10 a.m.; Nashville, September 18, 10 a.m.; Memphis, September 21, 10 a.m. Members and friends of the county and state committees are cordially invited to these conferences. Among the topics to be considered are Economic Conditions, Migration, Housing and Health, Justice in the Courts and Educational Facilities. Reduced railroad rates will be in effect to Nashville and Memphis on account of state and divisional fairs.

United States postal officials in charge of the experimental air mail service from coast to coast are jubilant over the records established last week in a five-day test conducted by the postoffice department. All records for a flight across the continent were broken when a relay mail flight from San Francisco to New York was completed in twenty-six hours and fourteen minutes. These tests have proven that air craft may be successfully operated at night and the opinion among officials is that within a relatively short time all important commercial and indus-

trial centers of the United States will be connected with lighted airways over which mail express and other important movements will be made at night.

In Premier Poincaré's reply to the latest British reparations note the French government takes the position that Germany can obtain evacuation of the Ruhr only by paying reparations, that she can assure attenuation of the rigors of the occupation by ceasing passive resistance, and that she can win no reduction in the amount she owes France unless the allied creditors of France see fit to give France credit for equal amounts on her war debts. The British proposals for a re-estimate of Germany's capacity for payment and Lord Curzon's suggestion that the question of the legality of the Ruhr occupation be referred to the Hague are rejected and the French position is reaffirmed as unchanged. Great Britain has decided to await developments in the reparations issue and indications are that it will probably be a week or more before there is another decisive move. Belgium is supporting the French note which leaves the powers lined up just as they were before. Italy is sympathetic toward the British viewpoint.

THE STATE INTER-RACIAL COMMISSION.

Three Divisional Conferences of the State Inter-racial Commission has been announced to be held in the three grand Divisions of Tennessee according to a statement received here from Mr. James D. Burton corroborated by Mr. Robert E. Clay, the Executive Secretary and Prof. W. J. Hale, President of the League. The first will be held in the Howard High School at Chattanooga, Tenn., Sept. 14th, at 10 a. m., the second will be held here in Nashville at the State Capitol, September 18th, at 10 a. m.; while the third and last one will be held in the Newman Building, Memphis, Tenn., third floor, located at 117 Monroe Street, Sept. 21st, at 10 a. m. All members and friends of the County and State Committee have been invited to these Conferences. The matters to be discussed and topics to be considered will be Economic Conditions, Migration, Housing and Health, Justice in the Courts, Educational Facilities and many others. Announcement is made that reduced railroad rates will be in effect for those who come to Nashville and Memphis on account of the State Fair being on at that time.

**Professor Work at Peabody
College Greeted by
Big Crowd.**

the conference, one of the class rooms, was soon overflowed. R. H. Leavelle, professor of race relations, who was in charge of the meeting, then asked that everyone move to one of the smaller assembly rooms; this soon being overflowed he had to ask a second move to the auditorium of the college which was comfortably filled.

Mr. Work spoke in part as follows: "I was born in Nashville at the foot of Capitol Hill. I was always concerned with the problem of race relations, and felt that there should be a different way of approaching these problems. I observed that people tried to solve the perplexing problems that confronted them by staying away from them."

FOLK SONG OF NEGRO.

"After a few years of seeking came upon what I have followed since; that is the folk songs of the American negro. They had an effect on me I thought they might have the same effect on other people. I had heard the wonderful story of the Jubilee Singers and the effect they had upon the world. I had sung myself and had seen miracles wrought through the influence of these songs. So I conceived the idea of singing these songs in Nashville.

"There was a time when the colored people could not read the papers in Nashville. There was a time when we refused to take the papers because of the editorial columns in which the editors seemed to delight in ha-

"After this the Banner heard about our singing for the editor of the American and our friends on the Banner staff gave us a scoring for not coming and singing for them. So we made a habit of doing that.

"The Y. M. C. A. was putting on a campaign to raise money for their building. They asked us to sing for the benefit of this campaign. I knew that I could not put my foot in the building. I said, 'This is asking for my coat; I am going to give my vest also.' We sang, and cleared \$700 for the Nashville Y. M. C. A. building.

"I do not suppose there was a church in Nashville for which we did not sing, and always we had a purpose and sang music with a message. "I had rather live in Nashville than any place I know. From the standpoint of race relations Nashville suits me best. However, recently there has been some going off at a tangent. Some of the happenings of the last two or three weeks have been somewhat discouraging.

"That big, strapping fellow, I knew him. He was my friend. The man who beat the 17-year-old colored girl on the street car until she was unconscious. He knew that it was wrong, but he had not learned to feel that it was wrong. People are not governed by thoughts but by feelings." "When I ride all night, as I so often do, and have none of the comforts of the traveler, no place to

in sleep, nothing to eat unless someone happens to come to the window selling food, I know that people know it is wrong, but we can't get them to feel that it is wrong.

In conclusion Mr. Work stated that he had found the Sermon on the Mount to be a panacea for all human problems; and as president of Roger Williams University he hoped to carry out its principles and to make it a place where people will come from all parts of the world to see what is being done there.

Mrs. Work sang "In My Heart," "I Will Hear the Trumpet Sound" and "Steal Away Home to Jesus." In commenting on these songs Mr. Work stated that he was very

Work stated that he considered it remarkable that his people could sing

"I want to be more lovin' in my heart" under their condition of servitude, and never a song of bitterness or hatred came from them.

**TENNESSEE INTER-
RACIAL COMMITTEE**

**MR. JAMES D. BURTON, SE
ISSUES STATEMENT**

Continued interest is being manifested in the Inter-Racial Progress headed by Mr. James D. Burton,

"The latter part of November the writer visited Nashville with a representative of one of the large foundations as our guest. Our readers were invited to speak frankly of their impressions of the Inter-Racial program.

Keen interest in the Inter-Racial program is being manifested by leading authorities in education, church work and social service throughout the country.

Nashville Tenn
The Colored Division of the Nashville

The Colored Division of the Nashville Committee, Rev. W. S. Ellington, Chairman, met with us at the Colored Y. M. C. A. Building. They were invited to express frankly their views of the Inter-Racial situation in Nashville. They expressed hearty approval of the program as carried on in the State, and desired to see Nashville work out some definite things in co-operation with the White Division. There are several matters requiring concerted action on the part of the two sections of the Inter-Racial Committee.

Dr. Edwin Mims, of Vanderbilt University, is Chairman of the White Division, and it is hoped that he and the Rev. W. F. Ellington, Chairman of the Colored Division, will call a joint meeting in the near future, at which time the various matters now pending can be disposed of.

Among the white leaders interviewed were: Dr. Edwin Mims, Dr. W. Weatherford, Dr. James E. Clark, Editor of the "Presbyterian Advance

Governor Austin Peay, Dr. C. B. Crandall, President of the State Board of Health, and others. A number of our committeemen were out of the city and could not be seen.

Members of both divisions, with exception, expressed the opinion that the Inter-Racial program is fundamentally sound, and not duplicated by any other agency, and can be made very effective and efficient in any town or county when the two sections of a

TE local unit get together in putting on
worth-while things.

Nashville is "the Athens of
South," shaping public sentiment, and
the actions of the White and Colored
Divisions in the months to come will
mani-
gram,
State

Among the things nec
tion of the joint co
following Recreation
MEMPHIS TENN nce.

A meeting of great promise was held in Memphis yesterday when a section of the Interracial Conference gathered. This is the time when the negroes and the white people of good minds should have confidence in each other and co-operate in those things that make for a better understanding.

The negroes we have with us in great numbers and in spite of movements here and there they will be here 100 years from now. Living therefore, close to them, it is the duty of thinking white people to do everything possible so that the negro who lives intelligently will prosper in his work and develop mentally along lines that will make him realize his responsibility.

SEP 22 1923

The negro is entitled to the protection of the law, he should have opportunity decently to make a living that which he earns in the sweat of his face should be his.

a The old white stock is glad to see
at the colored people prosper. In every
ow community the leading white men will
point with pride to strangers some
ed negro man or negro family that has
D accumulated property or some other
xc negro man who as a preacher or
g, teacher has done good work.

A few weeks ago we were in Brownsville. Brownsville was celebrating its hundredth anniversary. At dinner time the Wills family and friends were at a table. An old negro man passed. Mr. Wills halted him. He introduced him to the writer, and the man who for almost 50 years had preached in one community, had pointed the way to righteousness to hundreds of people and had always advocated peace and friendship. Mr. Wills saw to it that the venerable old man was properly cared for.

ver The old stock does not seek to exploit negroes.

The negroes have made progress the Memphis. They ought to be proud of what they have done. The rea

redemption from the war has touched the
 will as it has touched us, but, by a
 large, order has been a mark of the
 living in this community.

The negroes have not progress

in matters of health. This is dangerous to the whites as it is hurtful to them. Doctor Durett has been making some careful studies along health lines and he sees the necessity of certain things being done. The negro homes must be improved. Their houses must be screened. Their water supply must be pure. The plumbing in negro homes must be improved. Those who live in the alleys must be taken out. Negro children must have playgrounds that are not in the street.

Infant mortality among the negroes is large. They must be taught by white people and by the more intelligent of their own race a better knowledge of dietetics and food values.

It is a splendid thing to see sacrificing white people moving toward an improvement of the negroes.

In the city of Memphis the negro leadership itself is unusually intelligent and the negroes would do mighty well if they followed this leadership

SEP 1918

**INTER-RACIAL
CONFERENCE**

The State Inter-Racial Commission of Tennessee will hold a Divisional Conference in the auditorium of the Howard School building, Chattanooga, September 14, at 10 a. m., according to James D. Burton, State Secretary.

This Commission considers such topics a health, housing, sanitation, economic conditions, causes of migration of negroes, educational facilities, justice in the courts, etc.

The Commission will invite colored leaders to come before it with reports of actual conditions along lines indicated above which will be discussed looking to the adoption of a working program whereby the two races will be mutually benefited.

There are county committees of representative white and colored citizens throughout the state who are working out construct

ive programs which are proving of great value to all concerned. This county has been invited to take part in the Chattanooga meeting on September 14th. The following named gentlemen have been invited from this county: Prof. J. F. Brittain, Kingston; Mr. R. B. Cassell, Harriman; and Mr. I. N. Barnett. Rockwood

Race Relations—1923.
Meetings, Conferences, etc.
Nationally Known

Women Visit
Dallas, Texas

MES. BOOKER T. WASHINGTON
AND JANIE PORTER BARRETT
ATTEND MEET OF METHODIST WOMEN
IN DALLAS.

Dallas this week numbers among its nationally known visitors, Mrs. Booker T. Washington, wife of the late educator and Mrs. Janie Porter Barrett, director of the Virginia State Home for delinquent girls. They are in attendance at the social service institute or Methodist women held under the auspices of the race relations commission of the Woman's Missionary Council which has been in session here for three days. 11-17-23

Beginning Tuesday morning and lasting through Thursday night a full program of addresses and discussions on the various aspects of the question of race relations has been carried out. Mrs. Washington and Mrs. Barnett have both been principal speakers on two of these programs. Dallas

The meeting has been attended by many nationally known women of both races and it has numbered among its speakers, the foremost social workers of the South. Among those who have addressed the meetings were Dr. W. W. Alexander, Dr. J. W. Perry, Miss Mary DeBardeleben, Miss Estelle Haskin, Mrs. W. A. Newell, Mrs. J. W. Downs, Miss R. B. Eleazer, Mrs. B. T. Washington and Mrs. J. P. Smith of Dallas.

Among the social workers of the state who attended the meetings were Mrs. A. H. Gaston of Galveston; Mrs. M. E. V. Hunter, Prairie View, Mrs. R. C. Lindsay, Fort Worth and Mrs. A. D. Key, Greenville.

Between the regular sessions Mmes. Washington and Barrett found time to visit many places of interest in Dallas, chief of which was Washington High School where they addressed the student body. Mrs. Barrett appearing Wednesday morning and Mrs. Washington on Thursday.

Texas.

Social Service Conference and Institute

Under Auspices of Commission on Race Relations,
Woman's Missionary Council
M. E. Church, South

That its readers may see with what earnestness certain agencies, white, are trying to reach public opinion and help mold it for good, so far as race relations are concerned, the News prints herewith the actual schedule of

a social service conference held by the Woman's Missionary Council of the M. E. Church, South, in the First Methodist Church, of Dallas, Texas, November 13-15, 1923:

Fisk University News,

SCHEDULE

December,
1923.

Hour	Tuesday, November 13	Wednesday, November 14	Thursday, November 15
Morning Session			
9:30-9:40	DEVOTIONAL PERIOD	DEVOTIONAL PERIOD	DEVOTIONAL PERIOD
9:40-10:20	UNDERSTANDING OUR NEIGHBORS R. B. Eleazer	UNDERSTANDING OUR NEIGHBORS R. B. Eleazer	UNDERSTANDING OUR NEIGHBORS R. B. Eleazer
10:20-10:30	DISCUSSION	DISCUSSION	DISCUSSION
10:30-11:05	THE NEGRO IN LITERATURE Mary DeBardeleben	THE NEGRO IN LITERATURE Mary DeBardeleben	NEGRO ACHIEVEMENT Estelle Haskin Mary DeBardeleben
11:05-11:45	YOUNG LIFE AND RACE RELATIONS Estelle Haskin	YOUNG LIFE AND RACE RELATIONS Estelle Haskin	NEGRO ACHIEVEMENT Estelle Haskin Mary DeBardeleben
11:45-12:00	DISCUSSION	DISCUSSION	DISCUSSION
12:00-12:40	BIBLE HOUR Mrs. J. W. Downs	BIBLE HOUR Mrs. J. W. Downs	BIBLE HOUR Mrs. J. W. Downs
12:40-2:00	LUNCH	LUNCH	LUNCH
Afternoon Session			
2:15-3:00	METHODS Mrs. W. A. Newell	METHODS Mrs. W. A. Newell	METHODS Mrs. W. A. Newell
3:00-3:15	DISCUSSION	DISCUSSION	DISCUSSION
3:15-4:00	THE NEGRO WOMAN Mrs. Booker Washington	THE DELINQUENT GIRL Mrs. Janie Porter Barrett	COMPOSITE PROGRAM Mrs. Washington Mrs. Barrett
4:00-4:15	DISCUSSION	DISCUSSION	DISCUSSION
4:15-4:45	OPEN FORUM	OPEN FORUM	OPEN FORUM
Evening Session			
7:30	ADDRESS Dr. J. W. Perry	ADDRESS Dr. W. W. Alexander	Dr. W. W. Alexander Dr. J. W. Perry

METHODIST WOMEN IN
GOOD WILL MEETING

Southwestern Social Service Institute
Seeks Racial Understanding

The Social Service Institute for the Southwest, conducted in First Church, Dallas, Tex., November 13-15 under the auspices of the Race Relations Commission of the Woman's Missionary Council, was well attended and most successful. More than a hundred women, prominent in Methodist circles in Texas, Oklahoma, Arkansas, and Missouri, were present.

The speakers included Mrs. J. W. Downs, Miss Estelle Haskin, Miss Mary DeBardeleben, Mrs. W. A. Newell, Miss Ruth Reed, and R. B. Eleazer, each of whom delivered a series of addresses dealing with some phase of race relations. Among the subjects presented were "Interracial Understanding," "Negro Achievements," "Education and Race Relations," and "Methods of Interracial Work." Dr. J. W. Perry delivered a convincing address on "The Power of Christian Principles to Overcome Race Antagonism and Substitute Good Will."

One of the most effective features of the meeting was the presence and participation of two colored women of character and achievement, Mrs. Booker T. Washington and Mrs. Janie Porter Barrett. Intelligent, cultured, unassuming, manifesting the finest Christian spirit, and distinguished for service to their race, these women gave to many of the delegates a new appreciation of what the race is capable of and a deeper sympathy with its upward struggle under heavy handicaps. Mrs. Washington was invited also to address the missionary institute at Southern Methodist University, and made a fine impression on faculty and students.

Mrs. Luke Johnson, Chairman of the Council Race Relations Commission and Director of Woman's Work of the General Commission on Interracial Cooperation, called the meeting and had charge of the program.

Race Relations—1923

Meetings.

INTER-RACIAL MOVEMENTS ARE ENCOURAGED.

Birmingham Report
(By The Associated Negro Press)
Newport News, Va., March 28.—

The Inter-Racial movement received a new impetus in this city through the meeting of thirty-two members of the Inter-Racial local committee last Friday night. R. W. Miles, secretary of the district which comprises Virginia, North Carolina, and South Carolina, was the principal speaker. The meeting was a success. 3/31/23.

VIRGINIA GOVERNOR ADDRESSES INTER-RACIAL CONGRESS.

(Preston News Service)

Richmond, Va., April 14.—More than 5,000 white and colored persons assembled in the city auditorium here last Sunday afternoon at a large inter-racial mass-meeting fostered by the Boynton Institute. Rev. Charles Satchel Morris, Sr., and his son, Charles Satchell Morris, Jr., were the principal speakers. The elder Morris was introduced by the Rev. Dr. George W. McDaniel, pastor of the First Baptist church, (white) and the son by Mrs. E. V. Stokes.

Gov. Lee Trinkle said in part: "One reason that I am here is that I know something of the great work of Dr. Morris and his son. Second, I wish to express to you my personal interest in the happiness, advancement and contentment of the Colored people of Virginia. The field of opportunity is open to members of that race."

OCT 14 1923

Editor, RACIAL STATEMENT

I am enclosing a copy of the findings report adopted by the Conference of Editors in Virginia, which you, in connection with other editors in your own and other states, were kind enough to approve.

Will you at your earliest convenience publish these findings with the signature attached and send me a clipping of same?

R. W. MILES.

Richmond, Va.

In the attainment and maintenance of improved inter-racial relations in our Southern states we believe that a policy of co-operation between the more thoughtful elements of both races is fundamental, this being the antithesis of any antagonism and polemic discussion.

Mutual helpfulness between whites and blacks should be encouraged, the better elements of both races

striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

The negroes in the South are largely dependent upon the white press for the current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the negro, showing his development as a people along desirable lines. It would stimulate him to try to attain to a higher standard of living.

We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would naturally find the work and the place for which he was best equipped.

It has been authoritatively stated that the negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

The influence of thoughtful men of both races should be invoked to establish and assure equality before the law for negro defendants in all criminal trials.

Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better inter-racial relations.

Signed by following editors:

D. Hiden Ramsey, Asheville; Chas. K. Robinson, Asheville; Wade H. Harris, Charlotte; Julian S. Miller, Charlotte; Earle Godbey, Greensboro; M. S. Abernethy, Greensboro; Sanford Martin, Winston-Salem; H. W. Dwire, Winston-Salem; Hugh A. Query, Gastonia; Sam H. Farabee, Hickory; J. F. Hurley, Salisbury; J. H. Sherrill, Concord; J. P. Rawley, High Point; J. L. Caton, Statesville; W. W. Ball, Columbia, S. C.; Wyatt A. Taylor, Columbia; T. R. Waring, Charleston; J. C. Hemphill, Spartanburg; Chas. O. Hearon, Spartanburg; J. Rion McKissick, Greenville; Roger C. Peace, Greenville; C. P. Brown, Anderson; E. V. Crist, Anderson; M. G. Brunson, Florence; E. P. Wideman, Greenwood; A. F. Huckle, Rock Hill; Frederick Smith, Jackson, Miss.; L. Pink Smith, Greenville; L. P. Cashman, Vicksburg; Jas. K. Lambert, Natchez; G. Osoniach, Gulfport; E. G. Harris, Laurel; Jas. H. Skewes, Meridian; W. N. Hunt, Hattiesburg; Klyce and Bishop, Corinth; R. H. Graham, Vicksburg; W. L. West, West Point; T. M. Hederman, Jackson; G. P. Clark, Clarksdale; S. Gillespie, Greenwood; C. P. J. Mooney, Memphis, Tenn.; G. V. Sanders, Memphis, Tenn.; Ralph F. Millett, Memphis, Tenn.; J. L. Edmonds, New Orleans; Marshall Ballard, New Orleans.

Virginia. Interracial Co-operation.

At a recent conference of editors in Virginia a statement was drafted "asking for mutual helpfulness and coöperation between the white and colored races in the South, for adequate educational advantages for colored people, for equality before the law, and for abatement of mob violence." That statement has now been signed by about sixty editors of leading dailies in six Southern States. It is stated that practically every man to whom the statement was presented readily affixed his name.

This movement on the part of our editors, carefully followed in reporting news concerning negroes, will go far toward correcting the evils that infest the South arising out of misinformation and prejudiced views. 11-16-23

The CHRISTIAN ADVOCATE desires to join these editors of daily papers in their excellent statement, which is as follows:

Nashville, Tenn.
In the attainment and maintenance of improved interracial relations in our Southern States we believe that a policy of co-operation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

Mutual helpfulness between whites and blacks should be encouraged, the better element of both races striving by precept and example to impress the interdependence of peoples living side by side yet apart.

The negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated industrial problems would adjust themselves automatically, and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the negro demand would absorb all teachers, preachers, physicians, and lawyers the schools may turn out.

The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for negro defendants in all criminal trials.

Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

In the harmonious coöperation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations.

The strong and established and favored class of our Southland "ought to bear the infirmities of the weak." It is necessary to do so not only in fulfillment of the Scriptures but also for the welfare of the South. What worthy man can ever stand for anything else than the upbuilding of the mental and spiritual welfare of the negro or be satisfied with treatment of him that is less than just? Church people must participate with the Southern editors in the worthy action they have taken.

Race Relations - 1923

Examples of Co-operation.

Racial Co-operation in the South

As indifferent to his economic welfare as the negro may seem at times, he is nevertheless making substantial progress in the accumulation of wealth.

Major Moton, president of Tuskegee Institute, and an authority on negro life, has gathered some comparative statistics which disclose some of the things the negro has done since the War Between the States closed.

For instance, in 1866 there were only 12,000 homes owned by negroes in the entire nation. Today there are 650,000. In the first year after the war negroes were operating for themselves 290,000 farms, while today they own or operate 1,000,000 farms. The number of business institutions conducted by negroes has increased from 2100 in the days following emancipation to 60,000 at the present time.

It is doubtful if any other race has equalled this record of progress in the same time. It is to be recalled that the negro is only 60 years out of slavery, and that he had to begin minus material and educational resources. The older generation of negroes now living came into their freedom with little but their physical strength and the training for labor they had acquired as slaves.

But the worthy negro had something intangible that has been of immense benefit to him in getting along, and Major Moton does not fail to mention it as an important factor in the negro's success. That was the good will of the Southern white people. In numberless instances the negro striving to acquire property has been helped quietly and unknown to the public, by some white man.

Every business man acquainted with conditions in the South knows this to be true. Negroes are still being aided by white friends. Any industrious, reliable negro in a Southern community soon finds white friends who are ready to assist him in acquiring a home or a farm.

Because Southern people do not advertise their co-operation with the negroes in business matters, but treat it rather as a matter of course, many people unfamiliar with racial relations in the South have an entirely perverted view of the race "problem." As a matter of fact, the worthy negro finds all the opportunity in the South he is capable of accepting, and he need not lack assistance commensurate with his ability and character.

Major Moton is performing a service in calling attention to this element in the negro's economic progress. If it were better understood in the North, there would be less criticism of the South's attitude toward the negro.

For as thyself." is an all-powerful command. Many suggestions have been made and many programs tried. All have failed and the world, writhing in agony, is still waiting for the remedy. Women, are we equal to the task? Will we fail Him?

The most intimate contact between the women of the two races is in domestic service and white women must realize that improvement in the physical, moral and spiritual life of the employed increases the efficiency of their service. White women are conscious of the part negro women must play in any effort to adjust conditions which distress the hearts of all lovers of right and justice and threaten the welfare of our nation. White women should know the physical conditions which surround negro women and individually and in groups emphasize "clean up" and see that real estate men "patch up" and "paint up" until the physiological and psychological effects are seen. Negro women are frequently ashamed of the huts in which they live but have no power to change the hearts of men who think only in terms of dollars and cents. The negro woman is the projector of her group life and America wants better citizens; better living conditions are a step in that direction. See to it that Negro communities are not made the dumping grounds for the refuse of the town.

White women should take the initiative in regulating working hours. A race leader has well said that negro women know to work but few have been trained and therefore few know how to work, how to get results and save energy, how to mix brain with brawn, now to make provision for recreation.

When negro women lack initiative, mothers' clubs should be organized and lectures given on the causes and prevention of diseases and the treatment of infectious and contagious diseases. Clinics and dispensaries should be open to negro people. Visiting nurses wherever practicable, and especially when diseases become epidemic, would be helpful. White and negro women should come together for the purpose of discussing subjects which vitally concern all mothers and thus help to decrease friction, to re-

move distrust and suspicion, and to lay the foundation for a sympathetic relation.

The spirit of Christ will give the right approach to any task and supply the dynamic for inter-racial co-operation North or South, East or West.

"There is destiny that makes us sisters;

None goes his way alone;
All that we send into the lives of others

Comes back into our own."

WEEK DAY SERMONETTE.

(By Dr. H. T. S. Johnson, Inter-racial Secretary for Oklahoma.)

The Way to Inter-Racial Co-operation.

"Then Peter begun to speak, 'I clearly see,' said he, 'that God makes no distinction between one man and another; but that in every nation, those who fear Him and live good lives are acceptable to Him.'—Acts 10: 34-35.

Peter was a strict Jew and shared fully the opinion of his race that God made them out of better clay than He made when making the Gentiles. Though he, with the other apostles, had been commissioned to "go the whole world over and proclaim the good news to all mankind," he still believed the good news was for the Jews only. Not until the house-top vision did he give a thought about the Gentiles' claim of salvation. Not until he heard Cornelius tell of the heavenly messenger to himself did he get big enough to say, "I clearly see that God makes no distinction between one man and another."

In this story there are some notable facts.

1. These men of different

racess were brought to fraternal relations because both were men of prayer. Cornelius was offering prayer in his house when the heavenly messenger stood in front of him and gave him the knowledge that his prayer was heard and his charities recorded, together with the instruction that he send to Joppa for Peter. Peter went on the house-top to pray and there saw the vision which relieved him of race prejudice, an emancipation without which no man can live his longest and best.

2. These men of different races were both open-minded as to divine guidance. The angel told Cornelius to send for Peter and he did it forthwith. He did not stop to reflect on the haughty attitude of the Jew towards the Gentile world and conclude that it was no use to send for that proud Israelite because he would not come. Neither did Peter refuse to respond to the request of Cornelius on the ground that it would be a condescension damaging to his social standing and religious consistency. God ordered him to go and that was enough. Social relations that could be damaged and religious consistency that could be hurt by doing God's will are not worth protecting.

Relations between white men and black men in the United States will not reach the point of brotherhood until, like Cornelius and Peter, the leaders on both sides become:

1. Men and women of prayer. People who do not pray should not be entrusted with the responsibility of leadership. A leader must have the poise which prayer gives. Especially is this true as regards the Negro leader. There is so much against him, so much to provoke to anger, so much to discourage, so much to make him desperate that it is absolutely necessary for him to keep his

INTER-RACIAL CO-OPERATION OF WOMEN

Excerpt from Article Written by Negro Woman

that is human." In all religious, economic, and social organizations there must be sympathy, patience, toleration. A local or national problem resolves itself into a human, and therefore, an individual problem. The trouble between the negro and white races is identical with the trouble between two individuals of any race who do not understand each other. It is my belief that nothing short of the application of the principles of Jesus Christ will meet the need in inter-racial co-operation. "Love thy neighbor as thyself."

"Love thy neighbor as thyself."

head on top as a safeguard against conduct and counsel that would make his leadership dangerous. The only guarantee of a level head under trying circumstances is the prayer habit. The Negro must pray the prayer of faith or the door of hope will close.

The white man needs to pray, especially when he thinks of himself in relation to the Negro, for humility. He is so prone to disregard the Scripture which says, "I warn every individual among you not to value himself unduly." Humility is the mark of the man who prays, white or black. It is also an outstanding characteristic of the man who thinks correctly and who is of dependable piety. These are all requisities of true leadership and emphasize the necessity of prayer as a condition precedent to inter-racial co-operation.

2. We must become in both races men and women open to divine guidance like Cornelius and Peter, before we can meet on terms of brotherhood. White men and black men of America, "we be brethren." Denial does not alter the fact. Dr. Lyman Abbott never told a bigger truth than when he said: "To deny the brotherhood of man is to deny the fatherhood of God."

Leaving out religion and ethics, we should be brethren in practice regardless of race or color, because it adds to our personal popularity. Why did J. C. Walton win the recent election in Oklahoma, with every newspaper in the state, except a Socialist daily and a Negro democratic weekly against him? Because whether it is so or not the common white people and the Negroes believed that in him they had a friend. The practice of brotherhood is the strongest political pull one can have. If you do not believe it, philosophize on Governor Walton's election and the popularity of Mayor Thompson, of Chicago. Both

of these men preach and practice a square deal towards all the people, including Negroes. White men do not lose anything by being kind to Negroes. If so, history does not show it. If the world were asked to name the two greatest Presidents this country has had the names that would head the list would be Abraham Lincoln, the emancipator, and Theodore Roosevelt, the only President who ever ate lunch with a Negro.

Nor does the Negro lose by getting close to the white man. In fact, the greatest leaders the race has produced are those Negroes who have been able to get most from the white man for their people. Booker Washington was our greatest leader because he brought to the race the co-operation of the white people of widest influence and greatest wealth as no other Negro has done. Since the greatest white men and the greatest Negroes America has produced are those who have practiced most wisely inter-racial co-operation, why may not all of us add to our usefulness by following their lead?

Race Relations — 1923

Georgia.

Examples of Co-operation.

UNPREJUDICED SERVICE.

The recent fire that destroyed the Big Bethel, the largest and certainly one of the most famous A. M. E. churches in the south, entailed a loss of fully \$100,000, as just estimated after an appraisement of all the salvage. *Atlanta Journal-Constitution*

While the congregation is enormously large; and the church, directly and through its institutional branches, reaches out into almost every avenue of helpfulness among the colored people of Atlanta, the fact remains that its own membership cannot rebuild this great edifice, and it should be rebuilt larger and more modern than before to meet the requirements of its institutional subsidiaries, with the help of the white citizens of Atlanta. This help is being given unstintedly and with whole-hearted cheer, particularly when the matter is presented. *3-10-23*

In this day of business activity it is more often than otherwise that a business man may pass over an opportunity for a voluntary service of this kind, although his heart and inclination may be thoroughly inclined to do so, if the subject is directly opened and pressed.

An organization of white citizens therefore has been perfected as a "Big Bethel rebuilding committee," and this committee includes among its membership such distinguished men and women as John J. Eagan, J. S. Kennedy, W. N. Brownlee, Mrs. A. E. Thornton, John A. Manget, R. A. Burnett, W. Woods White, Bishop Warren A. Candler, Ed. Alfried, E. R. Craighead, M. M. Davies, George B. Hinman, M. L. Thrower, Julian Boehm, Mrs. B. M. Boykin and others.

This in itself is of the greatest significance, for it shows that when white citizens of such wide affairs as those named combine to help a great undertaking for the negro like this, that citizenship service is not confined to race, but spreads out to every worthy cause, and links the good citizenship interest, and welfare activities, of all classes together into a welded community democracy.

The fact is outstanding that the white people of the south, who

know and understand and appreciate the worth of the negro in the trades and industries, and in the fields of production, are his best friends always, in both normal and distressed conditions; and any investment in institutions that teach the negro to live a law-abiding life, to become useful as a worker and builder, and to know his rightful place in the fabric of life, will pay big dividends in an unprejudiced racial understanding that will make both social and economic conditions more restful and co-operative.

Race Relations - 1923

Alabama.

Improvement of

A REMARKABLE NEGRO WOMAN IN LOWNDES COUNTY.

Editor The Advertiser: Jan. 5, 1923

During the World War we so often heard of "sacrifice and service" and of the lessons we were learning; that we would come out of the war as "gold purified by fire;" that our very national life ambitions and aims would be finer and better than ever before. And yet the echoes of the cannon in the Argonne had hardly died away before we realized that the lessons were soon forgotten. The real measure of service is the sacrifice required to render that service. The Master said of the Widow's mite, "She has cast in more than they all."

Taking this as the standard to measure service, I believe a negro woman in this county has rendered more service to humanity than any one I know of. And if the sacrifices she has made and the service rendered had been made by a "white lady high up in society" her picture would have adorned the society columns of our leading papers.

About two miles from Hayneville on the Hayneville-Lowndesboro road lives Rachel Reese, the subject of this sketch. Rachel's face is seamed and furrowed by the trials and cares of many years. Her hands are calloused and her fingers knotted and twisted from hard work. But her heart is big and filled with the love of fourteen motherless children she has raised. I wish I could wield the pen of Dickens to tell of the wonderful life of real sacrifice and service lived by this old negro woman. For Dickens' finest characters were from the poor and lowly. Who has read "Old Curiosity Shop" and failed to love "Little Nell" and appreciate her wonderful life of service to her grandfather? Or who forgets Little Dorrit and her love for her unfortunate father? Or Jo Gregory and his patient forbearance with his shrew of a wife, and his devotion to Pip? But I can not paint pen-pictures like Dickens, I can, however, give you the plain facts about Rachel and her service.

I have often heard of Rachel and her Orphan Asylum, the other day, meeting her in the road, I asked her about her "children" and this is her story as she told it to me.

"Yesser, I've raised fourteen children, and not one of 'em my own. I ain't never had a child of my own."

I asked her if she could give me the name and age of each child when she took it, and when they left her or died.

"Yes sir, I sure can, but didn't but one of 'em die while I had 'em wid me an' he died when he was 'bout four years old."

And she proceeded to give me the names and ages, when she took them, and ages when they left her, of fourteen children whose ages ran from three months to twelve years.

"One 'oman, Maggie Johnson, give me six at one time. She give 'em to me on her death bed an' I raised 'em all. The youngest one was one year old an' the oldest one it twelve. The youngest one, that's Ola, she

just left me the other day to go to Birmingham to make some money. But she wouldn't go till I told her she could go, and she say she's gwine to send me some money and say she coming back next year to help me make the crop. Yes sir, she commin' back. No, sir, there ain't but one helps me any now, and that's Mannish. He sure is good to me. He sends me money every month. Sometimes eight dollars, sometimes ten dollars. His name is Houston Hardy. I just calls him "Mannish." He works for the Light company in Montgomery, an' he sure is good to me. He sends me sugar an' flour an' coffee regular. Sends it by the bus. Mr. Horton stops by here and gives it to me. See these shoes. Mannish sent 'em."

When she was naming over the ages of some of the little ones, how her face would light up with the God given light of mother love. For though God has denied to her the high privilege of bearing children he did not fail to give her mother love.

A little fellow about four years old was playing around her feet, and she looked at him and said, "I took him when he was three months old, but I reckon he's the last one I'm gwine take. I'm gittin' old, and times is gittin' harder and harder, an' I cain't work like I uster. Yes sir, I reckon he's the last one."

Rachel rents land from my friend, George McCurdy, and I remember being at his house about a year ago when Rachel came to the door and told George she wanted him to loan her \$20. George asked her what she wanted with it, and she said, "Mr. George, Matthew, (one of her children about twenty years old) is sick in Birmingham and I got a letter from him telling me to send 'em some money." George told her he did not have the money to spare, but if he did have it he would not give it to her to send to Matthew, who left her when she needed him to help with the crop. Rachel then said, "Mr. George, I love Matthew just like you love one of your chillun' an' I'm gwine to git that money somehow for him. Miss Maymie (Mrs. McCurdy) please lend me \$20. I'll give you a mortgage on my cow." She got the money.

I asked Rachel if Matthew ever paid her back that money.

"No sir, he ain't paid it back yit, but he'll pay it."

Matthew is still in Birmingham.

Checking up my list of Rachel's children shows that she has received and raised six boys and eight girls, and that four of the girls married before they left.

I thought of the sleepless nights she spent with the young ones; of the whooping cough and measles, the mumps and the colds; of the struggle to clothe and feed them, told her I was going to write to the paper about what she had done and it might be that some white lady had a warm last winter's cloak she did not need, and would send it to her.

"Well, I'd sho' be glad to git it, but tell 'em to send it big enough."

So if some "large white lady" has such a cloak Rachel would be awfully proud to get it these winter times.

Rachel is not an object of charity and

I am not making an appeal of that sort for her, but I know she would be so proud that a "white lady sent it, 'cause I raised all them chillun."

J. D. REESE.

Hayneville, Alabama.

PRACTICAL CHRISTIANITY.

In Selma, Alabama, last week a Negro infant slowly dying from hemorrhages was carried into the office of a leading surgeon. Transfusion was decided upon as the only means of saving its life. They sought a healthy specimen. The only one found was C. L. Clorth, a white Y. M. C. A. Secretary who, having learned of the case by accident, gladly agreed to give enough of his blood to save the child. The operation was a success.

In these days of highly developed surgery, transfusions of blood are made so frequently as not to be worthy of particular mention. But it does not happen with startling frequency that white men, even though they profess Christianity feel called upon by the dictates of human brotherhood to practice this Christianity upon Negroes. Because of that fact special attention is paid to the action of this "Y" secretary and all who notice it agree that it is extraordinary unusual and altogether pleasing to think of.

It is unfortunate from many viewpoints that this condition should maintain; that men, because of hatreds engendered by differences in race, color and previous conditions of living should feel called upon to submerge Christian ideals in response to public prejudice. It demeans both races. It tends to lower their ideals of humanity. It leads to strife and bickerings that are unworthy of the civilization which they enjoy.

And it is all imaginary. The things which they mutually fear in each other are only "creation of heat oppressed brains" in certain geographical sections.

This "Y" secretary was as brave as he was Christian. Or rather, brave because he was Christian. His soul satisfaction is doubtless sufficient to him for the service which he rendered. And yet we, accustomed unfortunately to a different course of procedure which does not include that kind of Christianity, feel called upon to commend him especially; expressing at the same time, the hope that eventually the saving grace of a crucified Redeemer may cause all men to realize and try to live according to their belief in God, the Father of all mankind.

Two Little Children Play Part of Good Samaritan to Negro

8-24-23

The spirit of the good Samaritan descended to the small, willing hands of two little Montgomery children Thursday afternoon in a touching street scene.

A sick old negro man was trailing a slow way up Lawrence street, his walking stick lending him too frail a support for his ill body. He fell onto a stone step that make a break in the wall against which he had been leaning.

He struggled to his feet, but was unable to rise and sank back upon the stone.

The two little children, Edna Bar-

rett, aged 9, and Alex Barrett, age 4, caught sight of the old fellow and rushed to his aid. They did not hesitate but sought in their childish way to help him up.

The scene took place under the shadowing foliage of an old magnolia tree, and the little girl in her bright colored frock was the epitome of "a little child shall lead them" as she caught hold of one end of the old man's stick, while he grasped the other, and attempted to pull him up. His weight was too heavy and the little boy, thinking to assist, caught her about the waist and the two tugged frantically to rouse the aged weight of the darkie. But the four year old strength of the little boy was not sufficient reinforcement to the little girl to bring the old man to his feet.

Finally the attempts of the children and the apparent wretchedness of the old man attracted others to the scene. A passerby summoned county officials who took him in charge. It could not be learned where he lived and he was taken to the county jail to be cared for.

Race Relations - 1923

Improvement of.

ARKANSAS PASTOR SERVES BOTH RACES

*Afro-American
Baltimore, Md.*
Rev. Dr. Jos. T. Hill Di-

vides Time Between Home
and White Church In
Winnepeg, Canada

IS BALTIMOREAN

2-9-23

Born in Port Royal, Va.

But Was Educated In
This City

Down in Hot Springs, National
Park, Arkansas is a pastor who is
dividing his time between the races.

During certain months of the year
he serves the Roanoke Baptist
Church (colored) as pastor, and dur-
ing the other half of the year he is
permanent supply pastor of the Zion
Methodist Church (white) in Win-
nepeg, Canada, at a salary said to
be \$5,000 a year.

This pastor, who holds such a
unique position in American minis-
try is Rev. Dr. Jos. T. Hill. He was
born in Port Royal, Va., July 21,
1877. But was brought to Balti-
more at the age of 11, and attended
the public schools and Morgan Aca-
demy. Later he studied at Phillips
Exeter Academy, Virginia Union
University, winning his A. B. and
B. D. degrees. He taught for a year
in Marshall, Texas, then entered the
Baptist ministry at El Paso, Texas
as minister at Second Baptist
Church. Later he was called to Mt.
Zion Baptist Church in Los Angeles.
Here he won his Master's degree
from the University of Southern
California and studied medicine for
three and a half years. In 1916, he
was called to the pastorate of Roa-
noke Baptist Church, Hot Springs,
at a salary of \$4,000.

In 1920, Zion Methodist Church,
white, Moose Jaw, Canada, extended
him an invitation to act as supply
pastor during the month of August
while the regular pastor was on va-
cation. This was the beginning. In
1921, he performed the same service
for Knox Presbyterian Church,
white, in Toronto. Last year he
was in Zion Methodist Church, white
at Winnepeg, and this year accepted
the call to become permanent sup-
ply pastor.

In extending the call to Rev. Dr.
Hill to come to Canada as perma-
nent supply, Rev. F. R. Johns, white
pastor of Zion Methodist, wrote of-
fering Dr. Hill a salary of \$5,000, his
parsonage and a "praying pastor
and people" to co-operate with him.
Zion Methodist was to have two pas-
tors, one white and one colored. Dr.
Johns was to do the pastoral and
financial work, Dr. Hill to do the
preaching and conduct Sunday serv-
ices.

When Dr. Johns put the proposi-
tion before the official board of his
church, they debated it for two
hours, and finally adopted it unani-
mously. Thereupon he wrote Dr.
Hill extending an official call say-
ing: "I regard last night's meeting
as a splendid illustration of the Mas-
ter's Spirit triumphing over racial
prejudice (altho the racial question
never was mentioned. The Unseen
Guide was at work—and at work to
reveal God's will, and the sentiment
of a large section of the people of
the city."

Two years ago, Dr. Hill addressed
the graduating class of the Colored
High School, and made a very fav-
orable impression in his home town.

Goes to Jail To Keep
Word to Negro Tenant

Commercial Appeal
FINE BLUFF, Ark., Dec. 12.—
Rather than break a promise which
he had made to a negro tenant, F. C.
Jones, prominent planter who lives on
the north side of the river, this morn-
ing spent two hours in the county
jail. After consulting his attorneys
who advised him that the court had
the right to compel him to answer
questions asked him by members of
the grand jury, Jones again appeared
before the grand jury, and it is sup-
posed that he gave the information
asked for, as he was liberated after
leaving the jury room. It is under-
stood that the grand jury was inves-
tigating the theft of cotton from sev-
eral planters on the north side of the
river. Jones said at noon today, after
he had been released from the county
jail in order to return to the grand
jury room, that he told the negro,
who is accused of the cotton thefts,
that if he would tell the entire truth
about the cotton thefts that he would
not prosecute him.

Arkansas.

Improvement of.

Interracial Movement in the South

LIKE most movements of its spirit and according to the kind, the Inter-racial Movement had its birth in a great crisis. During the war the white and colored people of the South had, in a very remarkable way, forgotten their differences and united in a supreme effort to win the war. Promises of better things were made to all of our boys, black and white. The Negro soldier accepted these promises at face value. He played well his part in the war. When upon his return to his homeland these promises were not realized, his heart was filled with bitterness. The lines were more lightly drawn and barriers to his progress seemed more stubborn and relentless than ever.

As race riots broke out and fear of a general race conflict gripped the country, a group of white men, confident that the good will and co-operation secured between the races during the war could be perpetuated, called into conference a number of representative colored men in the spirit of prayer and supplication, and adopted a platform upon which all could stand. The planks of this platform included justice before the law, the prevention of lynchings, and the correction of other injustices to the Negro. Some of the most famous people of the South accepted places on the commission, among whom were ministers, college presidents, bishops and capitalists. As a later development, many of the South's leading women have become associated with the movement.

3-7-23 The commission does not pretend to have discovered a short cut to the millennium or to have brought into existence a perfect organization. It found a solution to the race problem that can be worked out in a day. It recognizes, in the language of George Madden Martin, that prejudices are stubborn, and that to overcome them is not a task for limited sympathies and petty natures; that it is not a task that can be done by machinery or mere organization; that it is a spiritual task, a task to be carried out in the

11-9-23 Among colored people it is generally agreed that it will take some time to determine just how useful they may be. There is hope among them that the white persons who have set their names to the new

ethics of the Man of Galilee. These principles emphasize first the truth that contact is necessary in the solution of any human problem. Differences are at first minimized, then they disappear.

In order that the movement should be motivated by Christian principles, the leaders perfected a duly organized

SOUTHERN PRESS ADOPTS "NEW CODE OF HONOR" TO GIVE RACE SQUARE DEAL

Virginia Editors Call Upon All Papers In The South To Stop Slander, And Publish Creditable News About Colored People. Movement Follows In Wake Of Activities Of More Than Seven Hundred Inter-Racial Clubs And Federations Of White Women.

Associated Negro Press.

ATLANTA, Ga., Nov. 7.—Follow-

"code of honor" may be honest enough and strong enough to see that it is maintained despite sundry difficulties that may arise among white persons not so favorably inclined.

One of the most significant of these resolutions reads: "The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living."

Southern White Women

Urge Protection of All

NEW YORK, N.Y., July 26.—(By A. N. P.)—The white women of the South are awakening to the fact that all women are akin whatever their color, according to an article in "The World's Work" on the Southern Inter-racial Committee, in which he quotes a woman member who says:

"The most significant aspect of the better protection of black women

rests in the fact that this has been the point on which the white women of the South, who have been working with us, have spoken most boldly. For the first time in the history of the South white women are beginning to understand the indignities to which Colored women are constantly subjected, and these white women have expressed themselves again and again as determined to secure protection of all womanhood regardless of color. In raising the status of Colored women the white woman preserves her own."

Hatred, unreasoning fear, injustice, produce more hatred, more fear, more injustice. Justice and co-operation in good works will bring about between the races better understanding and sensible harmony of relations.

NOV 1 - 1923

SOUTHERN EDITORS ON RACE RELATIONS

An Appeal for Racial Co-operation

Editors of leading newspapers in six Southern States have issued a statement on the race problem that deserves thoughtful consideration and action which will apply its doctrines to the relationships of Caucasian and Negro. The appeal may thus be summarized:

There is abundant material for antagonism between whites and blacks. Therefore let the leaders of each race seek out those things on which the races may work together for the good of both.

Racial integrity is a bedrock of Southern civilization, but there is nothing in this principle which stands opposed to the interdependence of two peoples living socially apart.

Newspapers can give needed encouragement to the Negro by publishing news that reflects credit upon him. This will stimulate the colored people to raise their standards of living and promote their racial self-respect.

It is often said that education for the Negro spoils a good field hand and makes a dangerous character. Crime statistics and general observation prove that race conflicts usually break out when the uneducated and lower elements of both races come in contact and that ignorance in the Negro is a fertile field for Negro crime. The editors believe that education, suited to the individuals of each race, is never a curse and always a blessing.

The courts are in the hands of the white man. Consequently the white man has a solemn responsibility to see to it that the black man is given full and equal justice in judicial proceedings. Mob law endangers the permanency of all the things the white man holds dear.

Editors of leading daily papers in six of the Southern states have united in a signed statement asking for mutual helpfulness and co-operation between the white and colored races in the South, for adequate educational advantages for colored people, for equality before the law, and for the abatement of mob violence. The paper was drafted in a conference of Virginia editors and has since been signed personally by more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi and Louisiana. Practically every man to whom it was presented readily attached his name. It is believed therefore that with few exceptions it fairly represents the attitude of the Southern press as a whole. The statement follows:

"In the attainment and maintenance of improved interracial relations in our Southern states we believe that a policy of co-operation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion. "Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

"The negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

"We do not believe that education suited to the needs of the individual

of any race is harmed. It is a generally accepted fact that in both races, if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

"The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for negro defendants in all criminal trials.

"Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

"In the harmonious co operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations."

Race Relations - 1923.

Arizona.

Improvement of
NEGRO BISHOP PREACHES
TO WHITE CONGREGA
TION AND DEDICATES
NEW COLORED CHURCH.

Bisbee, Ariz., Sept. 27.—(The Rev. Dr. Andrews of Arkansas, who is conducting union services at the local Baptist and Methodist churches of this city, procured the services of Bishop Chas. Henry Phillips, well-known colored prelate of Cleveland, Ohio, for the Sunday morning's service," says the Daily Review. "A very cultured and magnificent audience (white) heard the able colored divine, who is the first bishop of his race to visit Bisbee. His was a most eloquent effort. He stopped over in Bisbee to visit the pastor and members of the local Colored Methodist Episcopal Church, and leaves today for Los Angeles to attend the annual conference of the church. Bishop Phillips, who has traveled a great deal, declared Bisbee one of the most unique cities he had ever visited, and compared its general appearance with some of the picturesque mountain towns of southern Europe. He expressed pleasure at the support being given the colored congregation as he concluded the dedicatory exercises of their new church."

Race Relations — 1923.

Improvement of
**TWO RACES MUST
WORK TOGETHER
SAYS HAYNES**

be inactive. The situation calls for the best thought and action of both races.

Declares That the Friendly
Relations of White and Ne-
gro Races in America Will
Influence the World.

EMINENT SOCIOLOGIST
MAKES STRONG APPEAL

Essex Park, Colo. — Speaking here before the Association of Student Secretaries of the M. C. A., Dr. George E. Haynes, secretary, Commission on the Church and Race Relations of the Federal Council of Churches, said: "There have been three periods of relations between white and colored people of America: the period of exploitation, when white people worked Negroes (the period of slavery and the years immediately following); the period of benefaction, when white people worked for colored people as objects of philanthropy. We are now entering upon the third stage of inter-racial co-operation when white people are working with colored people for the advancement of their common interests."

"It is imperative for the future of America that the evils that have come out of the period of exploitation such as unequal division of tax funds for public schools, mob murder thru lynching, wages lower than those paid to other workers, should no longer be tolerated. The Negro people have made creditable contributions to American literature, science, and music, as well as given indispensable values to agriculture and industry by their labor. America cannot afford to lose these contributions in the future by denying Negroes full opportunity of achievement."

"Negroes are now moving into Northern industrial centers at the rate of over 34,000 a year. They are leaving places where they felt insecure in their person and property and where economic inducements are below modern standards. They are seeking to better their condition. Their white neighbors, North and South, have vital interests involved and cannot afford to

Colorado.

Georgia.

It was much more apparent
had been busy during the

The Mobile active Forum

8-17-23 DEC 11

mobile times of Injustice

The legislature was asked to provide more generously for colored schools of higher grade and each county was urged to build at least one good school of this character.

The Committee asked the legislature to appropriate \$15,000 for a training school for delinquent girls and also emphasized the need for a state tuberculosis sanitarium for colored patients.

During the past two years the committee, through its secretary, Dr. T. J. Woofter, Jr., has directed its efforts largely to the suppression of mob violence, through public sentiment and court procedure. During that time the number of lynchings has greatly decreased, one only having occurred in the first half of 1923. A great deal has been done also in the way of supplying legal aid to helpless colored victims of mobs and other injustice. Many of Georgia's best people are active in the committee's membership.

RELATION OF THE RACES.

For two days sojourn in this busy little city it did not appear that there was much if any idleness and the people all seemed happy. The mills were all running overtime, hundreds of men were seen in the mornings, wending their way to the various

The relationship of the races seemed to be perfectly amicable and an inquiry from Carlton W. Gaines, the president of the Negro bank and Mr. McGraw, the president of the Coffin and Casket Factory and from Dr. Creagh, the president of the Business League disclosed the fact that what seemed to be the truth was really the truth. In this case, then, "things were what they seemed. It was to us a great pleasure to move about the city in the midst of the large white population to note that there was manifested no disposition that even insinuated contempt or interference with the colored brother in the even tenor of his way. The Casket Factory of the colored people is in the very heart of the city and white men as well as black men visit it daily. In it there are colored girls who trim and decorate these caskets with a dexterity of touch that is truly remarkable. There are men—colored men who operate the machinery, make the coffins and the boxes and prepare the shipments. There are colored bookkeepers and clerks who fill with efficiency these positions. The white people seem to be as proud of this great business venture as the Negroes themselves and they speak to these colored business men in tones of approval and they smile congratulations to them. And the colored men smile back appreciative responses.

At its monthly luncheon which took place last Friday, plates were spread for about fifty men. After lunch the visitors were introduced and were asked for expressions. J. G. Seward of the Guaranty Mutual Insurance Company was introduced and after a few appropriate words in commendation of the League he was asked to introduce E. W. Sherman of Savannah who spoke of the effective work of the League and of the solidarity of the Negro business men of the city; and of the possibilities

In the midst of the great industrial upheaval, there are signs along the Coast Line Railway printed in "Men Wanted." This indicates a shortage of labor by the constant leaving of the colored brother. They are still going, reading these signs as they go, in quest of work that is driving them away? May it be the conditions in these rural places? They are not leaving the South to cross. They are leaving other sections of the state. The people of the South can put an end to this exodus. Resolutions Committees have thrown a "Monkey wrench" into the machinery. Let some more "monkey wrenches" be thrown.

Women Co-operate for Betterment of Racial Conditions

Work of Commission on Inter-Racial Co-operation Described by Well-Known Author.

Believes It to be One of Vitally Constructive Agencies in Southern Life To-day

PROVIDENCE JOURNAL
MARCH 25, 1923

(Perhaps few persons realize the progress that has been made by the women of the South in solving the problems of race relations, and in the following article Mrs. L. H. Hammond of Augusta, Ga., gives an interesting and illuminating account of what has already been done along this line by Southern women through the Commission on Inter-Racial Co-operation. Mrs. Hammond is author of a book on "Black and White" and of various articles on the subject.)

meeting of the National Federation of Colored Women's Clubs. She told her story, and asked the women to tell her their people's needs as they saw them. Through this meeting, and the reports of it carried out to the women of each race, white women and black are moving toward a new understanding. Later, when the Southeastern Federation of Colored Women's Clubs met in Atlanta, in June, 1921, they adopted a statement of the matters in which they felt the need of white women's co-operation for the betterment of racial conditions.

This paper, temperate, sane and fine in spirit, calls attention to certain dangers and injustices frequently accompanying domestic service, to needed welfare activities for negro children, to measures for allaying friction in street car and railroad travel, to the need for better educational facilities. It asks the white women's outspoken condemnation of lynching and the aid of their influence in detecting and punishing members of mobs and in encouraging ministers and editors to create sentiment against mob violence.

It also asks the women's influence toward correcting the tendency of many newspapers to feature crime and the criminal element among negroes while passing over worthy achievements of members of the race. It asks the franchise for all duly qualified negro citizens. It pledges the colored women's faith and loyalty to the white women in their effort to bring about a better justice for all. The federation also appointed a committee to confer with the white committee from time to time.

In October, 1920, a meeting was called in Memphis, Tenn., by the chairman of the Methodist Commission, which brought together about 100 women, leaders in the religious and club life of the South, and representing every Protestant denomination, the women's clubs and the Young Men's Christian Association. Four colored women—Mrs. Booker Washington, Mrs. R. R. Morton, Mrs. Charlotte H. Brown and Mrs. George E. Haynes—were present by invitation, and spoke on the needs of negro women and children, and what white women could do to meet the needs. Their frankness and their Christian spirit were beyond praise.

The white women, including those who came to the meeting more or less in doubt of its wisdom, pledged themselves with the deepest conviction to work for the ends set forth. A continuation committee was appointed, with Mrs. Luke G. Johnson as chairman, to serve until representatives could be officially appointed to organize a permanent body.

THE Commission on Inter-Racial Co-operation, the most hopeful illustration of better relations between the white and negro races, had its ostensible beginning in the Georgian Terrace Hotel, Atlanta, Ga., in March, 1919. Scarcely a dozen people were present. They

came from a number of States, each in his own field, and all deeply over the threatening aspect of conditions which overshadowed the demobilization of hundreds of thousands of soldiers, white and colored men who called the meeting white Southerners who for years had inter-racial justice, but who felt it must be an immediate getting-together of the best men of the white South getting in touch with the best men of the black South, that the salvation of the races might be worked out by them.

From that small meeting in a room has grown one of the most constructive agencies in Southern life. The central commission, with representatives from every Southern State, has its headquarters in Atlanta. In its second year it has numbered nearly 700 among its members. Each State is organized, with a State committee, and there are nearly 700 committees in many counties of the South.

Some States have separate white and colored committees which meet from time to time. In others, men of both races are members of the same committees. Wherever there are matters of racial interest the committees meet to avert or allay friction, and to promote justice and good will.

A significant by-product of their work has been the action of the Federal Council of Churches in creating a new mission on the Church and Race Relations, for the purpose of securing the organized influence of the churches in support of better inter-racial relations.

In the first years of the commission's work no women were in its ranks, one admitted by courtesy, because of personal friendships and her long interest in such work. The women went on doing their own work in their various related groups, though the need for co-operation was increasingly felt.

Southern Methodist women were the first to move toward definite co-operation with other agencies. In April, 1920, they appointed a Commission on Race Relationships to study and report upon needs of negro women and children and methods of co-operation in meeting those needs.

The chairman of the commission, Mrs. Luke G. Johnson, long known for her interest in these matters, went with some of her committee to Tuskegee, Ala., to a

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NOV:

He Wrought a Good Work

TRIBUTES of esteem to the late Richard Henry Singleton, pastor of famous old Big Bethel church, have come so widely and so feelingly from his white friends, as well as from his colored brethren that they constitute a golden chapter in the records of race relationships. His devotion to things true and substantial, his allegiance to the city's and the Southland's common weal, his sacrificial service to his own people, his good will to all men, his sober practical sense, his simplicity of manner and of life, his Christian humility, his staunch courage in the shadow of loss and affliction—such were the virtues that commended him to all who know and value character.

In the midst of his constructive labors, Dr. Singleton saw the church building which was the material center of so many cherished plans, overwhelmed by flames and reduced to ashy ruins. Bitterly grieved but undismayed, he set out with patience and faith to reconstruct a temple built of offerings, for the most part, no larger and yet as great as the widow's mite. And when, after a weary time of toil and hope, he beheld the Cross shining at its crest again Death called and he went. A new Big Bethel is his monument, but the Old South looking through eyes of today is his true interpreter and appreciator.

There is no question in my mind but what the Inter-Racial Council in Monroe has done and is doing a wonderful amount of good, for both white and colored," said a prominent, influential, observant citizen of Monroe after the mass meeting held here at the court house Wednesday night. To say the least of it, the Monroe people have been spared a great deal of beggary by the fund the organization has maintained for charities in a local bank.

FEB 6

THE INAUGURAL ADDRESS.

The inaugural address of Governor Clifford Walker was a masterful appeal for constructive co-operation among Georgians looking to building a greater state industrially, agriculturally, educationally, and morally.

It was a prose-poem of intense patriotism, heartening in its optimism, inspiring in its fervor and unified in its sincerity.

That it was almost entirely free from concrete legislative suggestions may be disappointing to some, but this can be explained by the fact that the governor proposes to transmit to the assembly special messages of this nature, from time to time; one, bearing on taxation and other pressing economic problems, having been promised for the immediate future.

It will, of course, be understood that an inaugural address is one necessarily directed more to the public than to the legislative bodies assembled, and its nature, therefore, must be different from that of a strictly official document of an executive in discharging the re-

sponsibility of assisting the law-making branch of the government in its program of service.

No more strengthening note of optimism could have been sounded than the following opening words of the governor's address—

"Conditions in our state today are such that many of our people are weighted with the spirit of pessimism. I come to you, convinced that the day of a greater Georgia is at hand, to plead with you that you come out with high courage from the shadows of gloom and lead our people into the light with the power of a confident tread."

The governor followed this with an explanation in detail of the depressing conditions in the state, known to all people, and took courage in the fact that never before in the history of the state has there been such a spirit of co-operation between the different elements of people, such co-ordination of interests, such determination among the strong to help the weak, all of which he concludes, and most aptly—

"As if by Providence, in unison with these impulses, chambers of commerce are taking up the strain; civic organizations, the Rotarians, the Kiwanians, the Lions, the Civitans, all are crystallizing this sentiment into practical action, into service, into real building, into business brotherhood."

With these elements at work, as illustrated by an unprecedented state-wide meeting in Atlanta a few nights ago to get actively behind a campaign for better farm conditions, there can be no doubt that the hopeful view of the future that Governor Walker has taken is amply justified.

It is refreshing that the governor expects to bend his administration toward this program of building, with his face to the rising sun, rather than to a program of political foot-balling, which is too often played in executive offices.

Governor Walker welcomed with the light of a new dawn the advent of women into political and civic affairs; eulogized the heroic struggle of the farmer to meet new conditions, and consoled him with the inspiration of the fathers of the sixties, who reconstructed well under ordeals even more trying.

The governor severely arraigned the scandal-monger "who has ad-

vertised Georgia bad instead of good," and the newspapers of other sections that have fed their readers with incidents discreditable to this state. Said he—

"It is true that there have been outbreaks of violence and other disorders within the limits of the state. If outside newspapers would be fair to Georgia, let them tell the world that these outbreaks have always received the condemnation of our best citizens and the unmeasured denunciation of our press: let them remind the world that such disorder is not incident to Georgia alone—there was such in the days of the Savior—Chicago, St. Louis, New York, Springfield, Ill., the home of Abraham Lincoln, have heard the howl of the mob and will hear it again until the passions of men are curbed and the peace of the Master tempers their souls."

The governor then, deploring any unfairness that has ever been shown the negro by irresponsible elements, recounted the great advance of the negro in the south, the deep concern of the white race for his interest, for his mental and moral betterment; and was especially vigorous and forceful in reciting the evolution of the negro from savagery to civilization under the tutelage of the white people.

Very pertinently and correctly he added—

"The need of the hour is less display of our deficiencies and more study of the basic cause; less flaunting of our civic imperfections and more agitation of the remedies. I pledge this administration and its utmost endeavor to the betterment of living conditions, physical and moral to the cordial cooperation with any commission or other organization in the serious study of these problems and in finding the proper solution

therefor. I further pledge this administration to a square deal to every citizen, of every color, caste or condition, but I am utterly sick and tired of the slanderous half-lies about our state—the blackest lies in the catalogue—those 'white lies' that tell only half of the truth—the sensational half of the story—and leave unsaid the creditable half. I trust my tongue may never tire in speaking in behalf of the down-trodden and the oppressed, but may that tongue be palsied the instant it fails to utter a protest against the further slander of the good people of this state. There never was a time when there were not in Georgia as many men, brave chivalrie and true, and as many women, gentle and cultured, as in any other state.

No stronger or more forceful words were spoken by the governor than his appeal for respect for law and order.

The following are ringing words—"Along with an agricultural and industrial awakening, we need an awakening of public opinion along the line of respect for the law. So long as state legislatures nullify the constitution and defy the fundamental law of the land; so long as high officials or prominent citizens make a mockery of salutary state statutes and ridicule the conscientious officers in their efforts to enforce these statutes; so long as any individual of high estate or of lowly place, or any association of men, undertake to appraise the law to suit their own taste or passion, in defiance of the orderly processes of the courts, we cannot hope for a stabilized government."

He then rapped most mercilessly those fanatical "uplifters" and "reformers" whose activities embarrass orderly processes through maudlin and misplaced sentiments.

As to a taxation system the governor made no specific recommendation, but unhesitatingly declared the present ad valorem system had outlived its usefulness and fallen down; and that carrying the invisible properties to the digests was the paramount duty.

As to the equalization law he said:

"Whatever may be said in its favor, it cannot be questioned that a large majority of the people of the state are opposed to the tax equalization law, and it should be repealed, because its history for the past ten years clearly demonstrates that until repealed there will be no civic or political peace, harmony or unity among the people, a state of mind, a

public sentiment, so necessary to the progress of our state, which by common impulse of the people seems practically assured. The legislature will, of course, promptly turn its attention to the enactment of a more satisfactory substitute herefore and not after the repeal. The enrollment of state legislators.

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... is so clear and unmistakable that the people of the state will take fresh courage, and watch most enthusiastically for that co-ordination between the executive and legislative branches that they shall not be disappointed in the results.

"Having provided an income ample to place our institutions in line with the progressive states by bringing to the tax books property hitherto untaxed, having thus crossed the bridge of tax reform, we will find ourselves at the dawn of a brighter day for Georgia, on a highway, broad and straight, leading toward the east."

From the above it is assumed the governor expects to see that the institutions of Georgia are given the support they need and in keeping with those of the sister states.

"The answer to hard times is hard work," he says, and with this every right-thinking man agrees. "Crowd out the grumbler with the constructive builder" is good advice.

And this conclusion is significant—

"So, I come once more to ask what shall be our response? We have been called to the kingdom at the hour of our beloved state's supreme need, civic and industrial. The state's treasury is empty; its future income has been mortgaged to pay obligations for which our unbusinesslike financial system, and not any one individual, is to blame; our higher educational institutions are struggling for life from a lack of proper support, while year by year accomplished professors and brilliant graduates are going away from home to develop other institutions, because of inadequate salaries; our boundless raw materials are lying undeveloped, or being shipped away in bulk to enrich other states because our boys are not trained to manufacture them at home."

There has never been placed before the people of Georgia a more hopeful, encouraging outlook for the realization of social and educational and economic ideals through government co-operation, and the people of all elements, with one accord will await with earnest appreciation the programs of concrete legislative recommendations that shall make these ideals possible, and the then hearty support of the legislative branch in the happy fruition.

Race Relations — 1923.

Improvement of INTER-RACIAL COMMIS- SION

Doing Good Work Thruout The Southern States

Nashville Clarion—

Speaking of the splendid work that the Inter-Racial Commission is doing in this section of our contemporaries has the following to say:

"The commission has worked for state anti-lynching laws in every Southern state which does not possess them, and has urged upon Southern legislatures the moral necessity of such laws if the South refuses to accept a national anti-lynching statute. The commission has also taken drastic action to secure the punishment of lynchers. Between 1885 and 1921 the state of Georgia had 430 lynchings, and but one indictment for lynching; in 1921 through the efforts of inter-racial committees, there were 22 indictments and four convictions. It was the Georgia State Committee on inter-racial relations which furnished funds to prosecute the perpetrators of the outrages on the notorious Williams' 'murder farm.'"

In this effort the commission has had the support of the best newspapers, and probably of the majority of the people in every Southern state. There are still too many Southerners who privately defend, or extenuate, lynching on the ground that it is a necessary measure for terrorizing the more primitive type of Negro, but the better sentiment of the South is against it. The service of the inter-racial movement has been in organizing this sentiment and making it aware of its own strength. Not the least important part of this work has been done by the Southern women whose position was well expressed by a resolution passed at a South Carolina convention, repudiating "the assertion that criminality can be controlled by lawless outbreaks, and woman's honor protected by savage acts of revenge." Following the defeat of the Dyer anti-lynching bill in Congress last fall similar resolutions were passed by groups of representative women in several Southern states

The importance of these expressions is not diminished by the fact that only about 20 percent of the lynchings in the South are for attacks on white women.

HOLD BIG FUNERAL FOR AGED SEXTON.

Moultrie, Ga., June 28.—From the First Presbyterian Church, of which he was sexton for many years, the funeral of Moses Harrington was held Monday afternoon. The service was in charge of the pastor of the church, and its members and large numbers attended. It is said that for more than thirty years Harrington had been a familiar figure in this city, and he commanded the dignified respect of all the white people of the town as well as that of the members of his own race.

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(Preston News Service)

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A feature of the Inter-Racial work in Monroe is the giving of prizes to the negro woman having the best kept, most attractive home, the one having the prettiest, most attractive flower yard and to the negro man, having the best, most attractive garden. It is expected that the prizes should be given by the white people of Monroe and when approached a little later in the year, not a one should refuse to contribute something, much or little. This kind of a program will go a long ways toward solving the sanitation and health problem, as well as taking care of the shortage that would otherwise be felt in food supplies.

Georgia.

Atlanta, Ga., Constitution

JUL 12 1923

Steps To Solve Negro Problem Are Suggested

End to Mob Violence Urged by Committee on Race Relations.

Immediate suppression of mob violence, better schools for negroes and farm demonstration agents for negroes to teach them to make a living under boll weevil conditions were recommended by the Georgia committee on race relations at its semi-annual meeting Wednesday morning at the Y. M. C. A. as assential to stop the negro migration from Georgia, which the committee declared to be alarming.

Dr. T. J. Woofter told the committee that the number of lynchings has been greatly reduced in Georgia in the last two years and that during the first six months of this year only one lynching has occurred. The committee voted its commendation to the sheriff of Chatham county, the mayor of Savannah and Governor Thomas W. Hardwick for "their prompt and courageous action in preventing mob violence in Savannah."

Among those present were Bishop F. Reese and Mrs. A. R. Lawton, of Savannah; J. Bailey Gordon, of Rome; Prof. J. Phil Campbell, of Athens; Mrs. R. P. Brooks, of Athens; Mrs. W. A. Turner, of Newnan; Mrs. Z. I. Fitzpatrick, of Madison; Rev. W. W. Memminger, John J. Eagan, W. W. Alexander, Marion Jackson, Marvin Underwood, John A. Manget, Mrs. W. A. Albright, Mrs. J. Frank Smith, Mrs. John N. McEachern and Dr. T. J. Woofter, of Atlanta; Mrs. Arrington, of Augusta; Rev. R. H. Singleton and W. J. Trent, Atlanta, and Prof. W. W. Reddick, Americus.

Singleton Reports.

Rev. R. H. Singleton, pastor of Big Bethel church in Atlanta, reported on the meeting held by colored leaders in the Atlanta auditorium July 4, in which a detailed statement of the things uppermost in the minds of the colored people was worked out.

The great importance of farm and home demonstration work in aiding the farmer to live under boll weevil

conditions, and the handicaps imposed on this work by inadequate funds were presented by Professor J. Phil Campbell, of the State College of Agriculture.

The question of lynching and the need for the supervisory powers of the governor over sheriffs was discussed by Mr. Underwood.

Walter B. Hill rendered a report on the colored school situation, emphasizing the fact that state institutions for colored people above the public schools receive a much smaller proportion of the state appropriation than is paid by colored taxpayers, and that Georgia is behind in the building of colored rural schools. He stated that the Rosenwald fund provides generous amounts to aid counties and small towns in building colored schools and that Georgia with its large colored population had erected fewer of these schools than North Carolina, South Carolina, Alabama and Mississippi.

Public Health Nurse.

Mrs. W. A. Albright, chairman of the woman's section of the committee, reported that the women have secured funds for a state colored public health nurse whose activities will include the organization of colored groups all over the state whose special interest will be in maternal and infant hygiene. The woman's section is also co-operating with the colored women's clubs in their movement to secure a state training school for colored delinquent girls. The colored women are now raising a fund of \$10,000 for this work.

The findings of the committee were as follows: "We note with alarm the movement of negroes from Georgia, and especially the recent tendency of numbers of the better class to migrate. This movement is going on to such an extent that it is working great hardship on southern communities in their agriculture and industry making difficult the tasks of negro leaders to build permanent institutions for their race, and also subjecting the migrants to strain upon their health and to the danger of being exploited as cheap labor."

Steps Suggested.

We therefore suggest the following steps as of immediate importance.

1. The immediate cessation of mob violence. To this end both the state and the local communities should bend every effort. We indorse the movement to give the governor more authority over sheriffs. We note that governors of Georgia have, in the past, frequently asked for such authority and we urge the present legislature to pass an act giving it to him.
2. We appeal to local citizens to stand behind officers of the law in protecting prisoners and the lawful processes and to give all aid to grand juries and solicitors in gathering evidence to convict the men who are guilty of blackening the state's name with acts of mob violence.
3. We appeal to the legislature to increase the appropriation for state negro schools and to provide more adequate training of colored youths in normal, industrial and agricultural schools. In this connection we wish to point out that the report of the state comptroller shows that the

negroes pay about a twentieth of the property taxes to the state but receive back only about a thirty-fifth of the appropriation for institutions above the common schools.

Schools Suggested.

4. We urge as a matter of justice that each county undertake as a school improvement measure the building of at least one school, for which a substantial donation is available from the Rosenwald fund. This donation amounts, in some instances, to a third of the cost of the building. Funds for this purpose are at present available in the state department of education. We also urge that county boards of education make every effort to divide school funds fairly. They draw money from the state fund in proportion to their school population and they receive as much per black child as per white child. We ask that local boards apportion this money between the races on the basis upon which they receive it from the state.

5. In view of the fundamental importance of the condition of agriculture, and of the sterling work of the few colored farm and home demonstration agents now in the field we urge that county authorities appropriate funds for negro farm and home demonstration work so that the colored farmer who desires to remain in Georgia may learn to make a living on his farm in spite of the boll weevil and not be compelled to abandon it to make a living in northern factories.

6. We urge the vital importance of the establishment of a colored state tuberculosis sanitarium.

7. We indorse the movement of the Colored Women's Clubs to obtain a state training school for colored delinquent girls and commend their energy in raising \$10,000 for this project and urge that the legislature provide the \$15,000 which they ask to build this very necessary state institution.

TEXT AND PRETEXT

BY M. ASHBY JONES, D.D.

A JULY 4TH SERMON.

It is a universal instinct of every race and nation to claim a divine origin. The mythologies of all peoples declare that their first ancestors were children of the gods. Paul, the Christian apostle, in his address to the Athenians, says that the compliment of mankind was certain of your own poets have said we are His offspring. Then with adroit eloquence, he takes this national idea and makes it universal. "He made of one every nation of men." This was needed then and it is needed now, because while races and nations each instinctively claimed a divine origin for itself, each denied this privilege to others.

The early stories of mankind are not simply the stories of wars between nations, but the stories of wars between the gods of nations as well. Each god took the side of his own children, and fought with whatever supernatural powers he had. Even with the acceptance of the truth by modern civilization that there is only one God, each nation is prone to claim that God to be its own, and call upon Him as an ally in its fight against others. Every war in a sense has been a religious war, since each claims to be fighting in behalf of God.

Origin of Our Rights.

The supreme revelation which Christianity makes to the world is the universal fatherhood of God and brotherhood of man. Jesus was fond of calling Himself alternately, "Son of God" and "Son of man." He refused to allow His personality to be limited by racial or national distinctions. Much of the religious controversy since has come from the effort to limit Jesus to one race or nationality, to one sect or church. Thus many of the injustices and cruelties of the world have grown out of the unwillingness of one race, or nation, or creed, to grant to others the equal right of being sons of God, and thus brothers of all other men.

Yet it is only from the standpoint of a belief in one God as Father of all men that we can read the true significance of our own Declaration of Independence. Our fathers, in protesting against certain wrongs done by the English king and claiming certain rights, did not rest their claims upon the English constitution, nor upon the fact that they were British subjects or American colonists, but upon the simple fact that they were human. The rights which they claimed for themselves they claimed for all mankind; they were "inalienable rights" with which every child of every race is born into the world.

There is no other justification for the claim made in our immortal declaration, that all men have certain inalienable privileges, except the fact that all men are the children of one God, the Father. We have talked a great deal in recent times about a "100 per cent American." If we are searching for a true definition of this

phrase, it must be found in the declaration made by our fathers July 4, 1776. Then any confession of faith made by one who is "100 per cent American" must begin with "all men." A "100 per cent American" is one who believes that "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." The man who wants to modify in any particular that "all men," by making any exceptions on account of race, religion, caste or class, to that extent is un-American.

Significance of Lawlessness.

But our fathers went further than to write a mere creed. They wrote their definition of a democratic government in these words: "To secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." Could we do better, as we celebrate our national birthday this week, than to think of our government as an organization for the purpose of making secure these inalienable rights of life, liberty and the pursuit of happiness? It is only by thus thinking of our government that we can understand the deadly significance of the act of any man or group of men which tends to weaken the authority of that government. We readily see that any armed force which should attempt to seize the government at Washington or Atlanta would be a menace to our rights and liberties, and we would resist to the death. But it seems difficult for us to see that when a group of men forcibly seizes any authority which belongs to the government alone, that it is equally a menace to our rights and liberties. Only in this way can we understand the deadly danger of any form of lawlessness. It is in its essence an attack on the government itself, which is instituted to make secure our liberties. Here is to be found the real danger to our liberties in the acts of any mob, no matter what may be its motive.

In a democracy the authority and strength of the government is dependent upon the loyalty of its citizenship and their respect for its sacred authority. When a citizen secretly aids a bootlegger by illegally purchasing illegal whisky he does more than commit a pretty crime. He helps to destroy the respect for law, and to weaken the authority of the very government which protects his life and property. Here is the evil of the growing tendency of our people who claim the right to select what laws they will obey. The same breach that a man might make in the wall of a city in order to creep outside for a brief space of freedom is a breach through which the whole army of the enemy may enter for the destruction of the city.

Racial Hatred

Mitigated by Religion

CHICAGO ILL CHRS CENTUR

MARCH 15, 1923

SOUTHERN Christians are working in a practical way to mitigate the racial hatred which has resulted in dastardly crimes by mobs and in studied injustice by the unthinking multitudes both north and south. Here is one instance. Big Bethel church of Atlanta, Ga., recently lost its building by fire. This is the second largest Negro congregation in the United States. At once the members of First Christian church, where Dr. L. O. Bricker is pastor, took steps to aid in rebuilding the church house.

Though of another denomination, they sent a check for five hundred dollars, setting an example which others followed. Atlanta has been the scene of many racial problems, but this action indicates a spirit out of which their solution may be expected to come. Formerly the Negroes complained that the state educational funds were not administered fairly. This is being remedied in many of the states in the south in generous fashion. The state of North Carolina during the past year spent \$134,000 for new buildings at Slater Normal School; \$170,000 for improvements at the Elizabeth City Normal School; \$166,000 at the Fayetteville Normal School. The total expense in this state for Negro schools the past year was \$935,000. As the Negro grows better educated and more sophisticated to the ways of the world, he is less likely to seek admission to white men's clubs, or to ask for some rather hazy thing which has been called by both races "racial equality." What the Negro wants is his right share of the tax money expended on Negro schools, street improvements on Negro streets and on institutions for his people. Rapidly the black race is developing its own professional folk. There are sections of the United States now where the black man can maintain a very decent standard of life without white aid. It is creditable to the south that some of the most practical and most Christian things that have been done in recent years for the amelioration of the condition of the black race have been conceived there.

Race Relations—1923

General.

Improvement of

BROOKLYN N. Y. RACE

FEBRUARY 5, 1923

BETTER RACE RELATIONS.

Because Feb. 11 is the Sunday before Lincoln's Birthday the Commission on Church and Race Relations of the Federal Council of Churches has selected it as the day for beginning its great campaign against lynching. It will be known as Race Relations Sunday. On it special efforts will be made to create good-will and better understanding between the white and the negro races in America. The executive committee of the Federal Council of Churches at its recent meeting in Indianapolis decided on a nationwide movement to marshal the churches against the evil, which has shown a rather alarming tendency to increase since 1918. As a first step the commission, of which John H. Pagan of Atlanta is chairman, and Will W. Alexander of Atlanta and George E. Haynes, colored, of New York are secretaries, feels that the creation of good will and better understanding is most necessary not only in the South, where the greater number of negroes live, but also in the North and West because of the migration of hundreds of thousands of negroes, which began during the war. Religious leaders believe that the race problem of the country will be solved largely through the co-operation of the churches and the creation of the Christian spirit. The call for devoting Feb. 11 to the promotion of racial good-will is going to the churches, to the Y. M. C. A., the Y. W. C. A. and similar organizations, through various religious boards and associations. There is but little doubt that the observance will be nationwide, as nearly all of these organizations have endorsed the idea. The executive officers of the Home Mission Council and the Council of Women for Home Missions, composed of representatives of church boards engaged in home mission work in America, have endorsed the plan and are backing it to the utmost.

INTERRACIAL

MOVEMENT

Savannah Tribune
Savannah Daily
Proving Successful In

The South

3-1-23

(Dr. James Bond)

Atlanta, Feb. 26—Like most movements of its kind, the Interracial Movement had its birth in a great crisis. During the war the white and colored people of the South had, in a very remarkable way, forgotten their Georgia and only 1 indictment. In 1921 differences and united in a supreme effort to win the war. Promises of better things were made to all of our

boys, black and white. The Negro soldier accepted these promises at face value. He played well his part in the war. When upon his return home these promises were not realized, his heart was filled with bitterness. The lines were more tightly drawn and barriers to his progress seemed more stubborn and relentless than ever.

As race riots broke out and fear of a general race conflict gripped the country, a group of white men confident that the good will and cooperation secured between the races during the war could be perpetuated, called into conference a number of representative colored men in the spirit of prayer and supplication and adopted a platform upon which all could stand. The planks of this platform included justice before the law, the prevention of lynching, and the correction of other injustices to the Negro. Some of the most widely known people of the South accepted places on the Commission, among whom were ministers, college presidents, bishops and capitalists. As a later development, many of the South's leading women have become associated with the movement.

The Commission does not pretend to have discovered a short cut to the millennium or to have brought into existence a perfect organization, nor does it believe that it has found a solution to the race problem that can be worked out in a day. It recognizes, in the language of George Madden, that prejudices are stubborn, and that to overcome them is not a task for limited sympathies and petty natures. That it is not a task that can be done by machinery or mere organization; that it is a spiritual task, a task to be carried out in the spirit and according to the ethics of the Man of Galilee. These principles emphasize first the truth that contact is necessary in the solution of any human problem. Differences are at first minimized, then they disappear.

In thirty-seven years, from 1885 to 1921, there were 437 lynchings. In 1921 alone, with eight lynchings, twenty-two persons were indicted, of whom four have been convicted and sent to

the penitentiary and fifteen are still to be tried. The evidence in these cases was collected largely by the interracial secretary and committees in Georgia. This is one illustration among many of the effectiveness of the movement.

What the Commission needs more than anything else is the confidence of the community, white and colored. It seeks the sympathy and cooperation of the members of the churches and social organizations, to the end that this greatest problem confronting the American people today may be settled by the principles of justice and fair play, and according to the teachings of Jesus.

Inter-Racial Cooperation.

While exhibitions of racial intolerance and prejudice usually claim the public spotlight and the front page of the newspapers, there is a movement of another sort in the South, which is seeking to build up better relations between the two races. Started at Atlanta, where the Ku Klux Klan has its national headquarters, the Commission on Inter-Racial Cooperation is slowly building the foundations of an antidote to the Klan virus, which is poisoning the life of so many communities.

This commission is notable for the fact that it is the only organization in which members of both races can meet on a common platform and discuss matters vital to their welfare dispassionately and with an eye to their mutual good. Local branches have been established in various communities and the Good Will tour of Georgia made by Dr. Moton and his party a year ago was part of its program. This organization was particularly active in getting the best white people to attend these meetings, where they could hear the plea of the Negro for justice presented by speakers of his own race.

One of the objects of the commission is the creation of public sentiment in the backwoods of the South in favor of the enforcement of law and order and the suppression of mob outrages and lynching. Its arguments in favor of such a movement are not based solely on the fact that the Negro is too frequently the innocent victim of these mobs, but that white men and women are also not infrequently whipped or otherwise maltreated by irresponsible parties. The

commission is moulding sentiment in favor of preserving the peace and forbidding the outbursts of mob fury against either white or black victims. Such occurrences as the Murders at Mer Rouge, La., and the whipping to death of a white prisoner in a Florida county convict camp emphasized this phase of the matter.

In addition to endeavoring to create the right kind of public sentiment in these various communities, the commission is also trying to secure the passage of anti-lynching laws by the legislatures of the Southern states. It has also been instrumental in bringing about a protest against lynching by several organizations composed of white women. This action has in great measure nullified the plea that lynching is necessary as a protection to the womanhood of the South.

Two forces are actively at work in trying to effect better conditions in the South. One is this commission on inter-racial cooperation and the other is the migration movement among the Negroes. The latter is largely caused by the oppressive conditions, which have become so intolerable in certain sections as to afford no relief but that of flight. The other is slowly working to alleviate these conditions by bringing about a more enlightened public sentiment, which will put a stop to the reign of intolerance and oppression.

The necessity for both movements can be measured by such exhibitions as the maltreatment of a bishop of one of the branches of African Methodism in Arkansas, because he did not leave the shelter of a railroad station quickly enough to suit the temper of the surly white boy in charge. His subsequent arrest and conviction on a trumped up charge was in accordance with the dictum, that the word of a white man should prevail, regardless of the circumstances of the case and no matter how unjust and unfounded the charge. Another exhibition of this intolerance is the hospital situation at Tuskegee, where the whites object to an institution established for Negro soldiers being manned by a colored personnel.

There is a vast field still open for the saving influence of the Commission on Inter-Racial Cooperation. May its promoters not become discouraged by the immensity of the task before them, but inspired by the true spirit of humanity and Christianity, continue their efforts

to bring about better conditions for the South, and for the Negro.

CO-OPERATION

IN THE SOUTH

Indifferent to his economic welfare — the Negro may seem at times, he is, nevertheless, making substantial progress in the accumulation of wealth.

Dr. Moton, president of Tuskegee and an authority on Negro gathered some comparative which disclose some of the progress the Negro has done since the war between the States closed.

For instance, in 1866 there were only 12,000 homes owned by Negroes in the entire nation. To-day there are 650,000. In the first year after the war Negroes were operating for themselves 290,000 farms, while to-day they own or operate 1,000,000 farms. The number of business institutions conducted by Negroes has increased from 2,100 in the days following emancipation to 60,000 at the present time.

It is doubtful if any other race has equaled this record of progress in the same time. It is to be recalled that the Negro is only sixty years out of slavery, and that he had to begin minus material and educational resources. The older generation of Negroes now living came in their freedom with little but their physical strength, and the training for labor they had acquired as slaves.

But the worthy Negro had something intangible that has been of immense benefit to him in getting along, and Major Moton does not fail to mention it as an important factor in the Negroes' success. That was the good will of the Southern white people. In numberless instances the Negro striving to acquire property has been helped quietly and unknown to the public by some white man.

Every business man acquainted with conditions in the South knows this to be true. Negroes are still being aided by white friends. Any industrious, reliable Negro in a Southern community soon finds white friends who are ready to assist him in acquiring a home or a farm.

Editorial Opinion

Racial Co-Operation in the South.

As indifferent to his economic welfare as the negro may seem at times, he is nevertheless making substantial progress in the accumulation of wealth.

Maj. Moton, president of Tuskegee institute, and an authority on negro life, has gathered some comparative statistics which disclose some of the things the negro has done since the war between the states closed.

For instance, in 1866 there were only 12,000 homes owned by negroes in the entire nation. Today there are 650,000. In the first year after the war negroes were operating for themselves 290,000 farms, while today they own or operate 1,000,000 farms. The number of business institutions conducted by negroes has increased from 2,100 in the days following emancipation to 60,000 at the present time.

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But the worthy negro had something intangible that has been of immense benefit to him in getting along, and Maj. Moton does not fail to mention it as an important factor in the negro's success. That was the good will of the Southern white people. In numberless instances the negro striving to acquire property has been helped quietly and unknown to the public, by some white man.

Every business man acquainted with conditions in the South knows this to be true. Negroes are still being aided by white friends. Any industrious, reliable negro in a Southern community soon finds white friends who are ready to assist him in acquiring a home or a farm.

Because Southern people do not advertise their co-operation with the negroes in business matters, but treat it rather as a matter of course, many people unfamiliar with racial relations in the South have an entirely perverted view of the race "problem." As a matter of fact, the worthy negro finds all the opportunity in the South he is capable of accepting, and he need not lack assistance commensurate with his ability and character.

Maj. Moton is performing a service in calling attention to this element in the negro's economic progress. If it were better understood in the North, there would be less criticism of the South's attitude toward the negro. — Houston Post.

The South's Labor Supply

(From the Marshall News.)

The South is waking up to the fact that it has, in the negro race, the most dependable labor in the world. This is being realized quite keenly in many sections of the old Southern States when an effort is made to replace the negro labor that has gone North to work in the mines and factories of that section. It is said that other available labor is very scarce and that it represents a foreign element that is not relished in the South. The South has never had to contend with the foreign immigrants to any great extent. The negro has been the wall that kept out the cheap labor

from Russia and lower Europe and the result has been that anarchy and bomb throwing and I. W. W. and other kindred isms have never flourished south of Mason and Dixon's line.

The negro may have his faults but he throws no bombs. Oftentimes he is oppressed but he does not try to destroy civilization on account thereof. He may not be an intelligent voter as a class but he is patriotic and never has any desire to overthrow the government. As a general rule he is industrious and under fair treatment makes a loyal employee.

It would be disaster to the South, especially its agricultural development, for the majority of the negroes to immigrate to the Northern cities and mines. It would be worse than a disaster to the negro.

It is to meet this situation that leading men of both races have organized the Inter-racial association and are working to solve the problems that confront our common Southland.

A MORE SUBSTANTIAL RACE CO-OPERATION IS NEEDED

During the World War, when the peace and happiness of every nation was threatened and the spirit of autocracy was seeking to govern the world, we had a co-operation substantial and convincing. It was absolutely necessary for this and it took America a very short while to find it out.

There are many nationalities or races making up the citizenship of America and this country has a statistical number of nearly one hundred and fifteen million of people. As regards highly developed countries and people of notable history with ancestry traceable from five to a thousand years, America is the child in such comparison. Our nation is great in resources, voluminous in territory and compares favorably with any section of the civilized world in commercial progress. We have concerned ourselves in money-making and yet with our age we have grown rapidly along the lines of Christian endeavor. Somehow it seems impossible to have an effective and continuous, manly and brotherly co-operation between races unless there is a crisis of some nature threatening the happiness of the more dominant ones among us. This is because of the lack of heart culture and soul devotion for human kind.

In our present race, it must be considered and respected as a part of the creation with feelings, dispositions and desires such as are exercised by other races. There is now need for a more substantial race co-operation perhaps today more than ever before. While organized during the war, the war left us greatly disorganized and drifting in the lines of race antagonism, race prejudice and political autocracy. In all of this the American Negro is the greater sufferer and must be continually appealing to authority for protection and comforts necessary for human kind. The unrest today everywhere apparent is not founded on frivolous notions or passionate and unreasonable dispositions. The conduct on the part of the American Negro is fraught with more common sense and sober deliberation today than ever before in his history. He is not having the protection that he is entitled to under the law. He is not given the consideration that he justly merits in the endeavors of livelihood and achievements. Those in authority and the conservative and honest element of the white people must concern themselves in such an association as will bring a more substantial consideration in the interest of the black people. There must come a willingness to co-operate and consider ways and means by which sentiment can be made that our laws will mean the protection of Negro people as well as other races.

The Chamber of Commerce a few days ago made the announcement that investigations would be made looking to the cause of the migration of the Negro people. This is a happy thought and will be hailed with delight by every Negro, and we dare say by every conservative white man who is able to get the facts and brave enough to offer a remedy. In this announcement the building of the Industrial High School was mentioned. The High School is of but little concern to the Negro people as compared with other complaints they make every day. It is to be understood that any effort of the Chamber of Commerce to aid the race in the betterment of its condition is appreciated by our people, but it must be known that the erection of a new High School building is merely an incident as compared to the real cause of the Negro migration.

This district needs an interracial committee, men and women of character and courage, the State needs such a committee, the South needs such co-operation between the races. We might talk all we may, but until all races are respected as human beings and given protection under the law, the disturbances and migration of the people is going to become more intense. We have said in this column before that there is hardly any need for Negroes to leave Birmingham, Jefferson County and the mineral fields of Alabama for higher wages and comfortable places to live. But wages and a place to live is only a part of the consideration. No man is going to suffer abuses continuously when he finds that he can escape them even at a less wage. These points will not be found by statistical reference or from scientific discussion of welfare matters. They can be found by a common sense, honest investigation and remedied on the same basis.

The Negro is powerless to aid in this matter without the absolute co-operation and confidence of white people whose word and positions in the community are worth considering and until this group of white people and black people form themselves in a constructive committee association conditions

are going to become more alarming than they seem to be today. Many of our companies have realized this and are establishing in their plants a wholesome and helpful relation. This can be done by all of our concerns and we can say of a truth it is the spirit and purpose and act of the majority of our plants to deal justly with our race members and but for that the conditions would be far worse throughout the South than they are. What we insist on is co-operative effort in the interest of humanity, and it can be done only through the efforts of conscientious and honest white people co-operating with a similar group of Negro people.

Race Relations — 1923.

Illinois.

Improvement of

INTER-RACIAL COOPERATION IN DRAMA AND MUSIC

Chicago has blazed a new trail in promoting interracial goodwill through its "World Hindred Years." Five thousand white and colored young people of the various denominational young people's organizations banded together through the Young People's Commission of the Chicago Church Federation, staged two religious dramas costing \$12,000 to produce. The play entitled "Finger Prints" was a drama of relations of white and Negro citizens in America, based upon interviews and conferences which the author, Mrs. C. C. S. Chorpennig.

6/23/23

Saturday, June 23, 1923

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had with Chicago people. The cast of the play was made up of an equal number of white and Negro players. They portrayed the working out of plans of interracial cooperation for the improvement of their local community. According to the play, the root of the problems in race relations is prejudice, loose ideas, rumors, and opinions which determine people's actions and attitudes. Sympathetic understanding was presented as the road to removal of racial difficulties.

The other play, "Tides of India," portrayed the religious destiny of that great nation. The CHICAGO DAILY JOURNAL in a column editorial on this celebration, said, "Aside from the particular interest inherent in the themes of these two plays the enterprise deserves more than passing comment. ... as a demonstration of the spiritual unity which transcends sectarian lines when the Gospel is considered in its broader aspects as a solution for vexed problems underlying the relations of races and peoples."

Race Relations - 1923

Improvement of Kentucky Race Relations Show Improvement 1/25/23

Notable Race Progress in 1922—
Better Schools at Center of Program.—Inter-Racial Commission Active.—Best People of State Co-operate, Including Governor and Other Officials.

The Tennessee News
Louisville, Ky., Jan. 22—(Special): Notable progress in the betterment of conditions for colored people and in the improvement of race relations was made in Kentucky last year, according to reports presented at the recent annual meeting in this city of the State Commission on Interracial Co-operation. This commission is headed by the Governor, and its membership of eighty, half of them colored, is made up of representative leaders in all lines, including the State Superintendent of Education, who is one of its most sympathetic members. It will be seen, therefore, that it is a most influential body, capable of bringing things to pass. The work is directed by Dr. James Bond, a colored leader of ability and fine spirit, who has had the sympathy and co-operation of the best people of the state.

The efforts of the commission during the past year were largely directed toward better school facilities for Negroes. Remarkable results were attained, including the following:

A \$125,000 high school addition, a new school, and the improvement of others, in Louisville; a \$100,000 high school in Lexington; enlargement of the high school at Richmond; new buildings at Mayfield, Jackson, La Grange and other points; participation in proceeds of school bond issues in Bowling Green

Owensboro and Middlesboro; and additional teachers and increased salaries in certain places.

The director was asked by the state superintendent of education to outline the program for the betterment of the Negro school system of the state, and suggested the appointment of a colored supervisor, the raising of the state normal to college grade, and the establishment of a new state normal. This program was accepted, the first two steps have already been taken and the third is confidently expected next year.

The director was asked to assist also in locating the eight colored summer normals and was requested to address them all on the subject of interracial co-operation. He has taken the same message to the principal white colleges of the state and has been heard sympathetically everywhere. Some of these great summer normals and was requested relations and plans are under way to put such courses in others.

Better playground facilities have been secured in Louisville, Mayfield and Jackson, and plans are under way for a municipal swimming pool in Louisville. Legal aid has been extended in certain cases, privilege of membership in the Strawberry Association has been secured for the Negroes of Warren county, a vigorous health week campaign was conducted, reaching 60,000 people, and one tense situation which threatened mob violence was cleared up. schools have courses in inter-racial racial commission, there are about seventy county committees in Kentucky, most of them functioning effectively. The method is that of frank conference and sympathetic co-operation.

Kentucky Kentucky Negroes Do Not Get Square Deal In Education, Says Dr. Bond.

Editor Louisville News:

Permit me to call attention, through your paper, to what I consider a very urgent and important matter, effecting the interest of the colored people of the state.

Next fall, as you know, an election will be held to fill not only state offices, but member of the next General Assembly will also be elected.

There are many important questions in which the colored people are vitally interested. One of them is the matter of education. It is known by all of us that in the important matter of the training of leadership and the distribution of public funds, Negroes of the state

are not getting a square deal. For instance, the annual income from all sources, state and federal, for our state institution at Frankfort, the only institution of the kind in the state of recognized standing, is less than \$80,000, and at this very moment there are more than 700 colored boys and girls, among the finest of our young manhood and womanhood, seeking preparation for life work in other states because the State of Kentucky has not provided such opportunities. The University of Kentucky, on the other hand, has an annual income of more than a million two hundred thousand dollars, and in addition to this there are two teachers colleges for white people already established and two more in the process of establishment. Coupled with this statement is the fact that the colored people constitute one-tenth of the population of the state. This is conclusive

proof of the statement made above that, "in the important matter of the training of leadership and the distribution of public funds, Negroes of the state are not getting a square deal."

As touching matters of education, it seems to me, the colored people of the state should be thoroughly united and organized to secure favorable legislative action along the following lines:

1. A sufficient appropriation for the State Normal at Frankfort to insure the erection of dormitories, the employment of capable teachers, the reorganization of the courses of study, and adequate equipment for the school.

2. An appropriation for a teachers college in the western section of the state of adequate proportions and standardized rank.

These, as it must be evident to all, are two of the vital needs confronting the colored people of the state. I suggest that the colored newspapers of the state, the K. N. E. A., the Inter-racial Commission, the Women's Federated Clubs, the State Medical Association, the Women's Federated Clubs, the State Medical Association, Urban League, the N. A. A. C. P., and other agencies, combine their strength and influence to put over the above outlined program, and that in doing so for the time being, all differences, likes and dislikes be forgotten until this program has become effective.

I suggest that the combined forces of the agencies mentioned above adopt some plan for co-operative effort by which these two projects

shall be put squarely up to the candidates for state offices and aspiring to the General Assembly, and that the seventy-five or eighty thousand Negroes of the state be urged to vote for the men who pledge themselves before hand to support this educational program.

The Inter-racial Commission of Kentucky has already gone on record as favoring this program and stands ready to co-operate with other agencies in carrying out the program outlined above or any other program which may be suggestive which is wiser and more feasible.

JAMES BOND.

Director Inter-Racial Commission for Kentucky, 412 Pythian Temple, Louisville, Ky., Feb. 8, 1923.

These Letters Speak For Louisville News-Journal Themselves.

2-24-23

KENTUCKY COMMISSION

ON

INTER-RACIAL CO-OPERATION

Feb. 17, 1923.

Mayor Huston Quin,

City Hall,

Louisville, Ky.

Mr. Dear Mr. Quin:

My attention has been called to a report that the Park Commission has decided to locate the swimming pool at Chickasaw Park. I do not know whether there is any truth in this statement or not. I hope there is no truth in it.

The location of the pool at Chickasaw Park would in many respects be as bad as no swimming pool at all. The Inter-racial Commission, in urging the swimming pool project had in mind especially the needs of the colored children in congested districts. A swimming pool located at Chickasaw Park would be almost entirely out of the reach of these children. First, because of the money required to take them to the park. Second, because many of the parents of these children are away from home at work, and the children could not go by themselves. Hence, the colored children who need the swimming pool facilities most would be benefited least. Third, there are a great many colored people who are not in sympathy with the Chickasaw Park arrangement, and for that reason will never go there.

I hope for these and other reasons that I might mention, Mr. Mayor, you will see to it that the swimming pool is located in some congested district in the city, easy of access to the needy Negro children, most of whom have no playgrounds or recreational facilities within their reach. In the name

of the Inter-racial Commission I strongly protest against the establishment of the pool at Chickasaw Park.

With cordial good wishes, I am

Yours truly,

JAMES BOND,

Director Inter-racial Commission.

EXECUTIVE DEPARTMENT
OFFICE OF THE MAYOR

Feb. 19, 1923.

Dr. James Bond,
214 Pythian Temple
City.

Dear Doctor:

Your letter of the 17th. I do not know the source of the report that the Park Board had decided to locate the swimming pool at Chickasaw Park. In the first place the Park Board has not had the matter before it for consideration. If the plans we have in mind materialize and we are able to secure the money to build the pool it is our intention to consult with you and others interested as to the best location for the pool.

Very truly,

(Signed) HUSTON QUIN,

Mayor.

Feb. 17, 1923

Mr. Wm. Warley,
Editor Louisville News,
1003 West Chestnut Street.

My dear Mr. Warley.

I read with interest your editorial in today's News on "The Sun Begins to Shine in Our Old Kentucky" In this article you refer to the decision of the Court of Appeals in the case of Miller, a colored man sentenced to death for the murder of two white men in Breckinridge county, and sentenced to the elec-

tric chair by the Breckinridge Circuit Court.

It is of interest to note that Miller is the man who was saved from mob violence at the time the crime was committed, by the action of the Inter-racial Committee for Breckinridge county.

Another indication that the sun is beginning to shine in our old Kentucky home is found in the dedication this week of a hundred fifty thousand (\$150,000.00) dollars colored high school at Lexington, Professor W. H. Fouse, principal. The white people of Lexington built two schools, one for white and one for colored. Every order furnished for building material, gymnasium, auditorium and equipment generally, for this new colored high school was a duplicate material of orders called for by the white school. Lexington now has the proud distinction of having the best colored high school in the state and best school building in Lexington, white or colored.

Other incidents might be mentioned to prove your assertion that the "sun is beginning to shine in our old Kentucky home."

Yours truly,

JAMES BOND,

Director, Inter-racial Commission
for Kentucky.

LOUISVILLE KY HERALD
JUNE 3, 1923

SAYS RACES AGREE IN STATE

Dr. James Bond Claims Inter-racial Commission Doing Great Work.

"Negroes and white people are reaching, throughout the state of Kentucky, a mutual understanding which tends to foster good will and inter-racial co-operation," according to Dr. James Bond, director of the Inter-racial Commission of Kentucky and connected with the State Y. M. C. A. Dr. Bond says: "Many instances

could be given in proof of the above statement." One of the most significant phases of the work of the Inter-racial Commission of Kentucky has been the presentation by Dr. Bond of the whole inter-racial situation to the students of white colleges in the state. He reports that he has spoken to the students of a considerable number of white colleges in the state, and that he has been cordially and enthusiastically received by these student bodies. In these addresses Dr. Bond has tried to set forth the ideals and aspirations of the negro on the one hand, and the efforts of groups of Southern white people, men and women to help the negro reach these ideals and aspirations on the other hand. Everywhere he has set forth the fact that the negro like the white man is proud of his own race, that he believes in preserving its identity and solidarity. He is confident of its future, provided adequate facilities for its development are furnished, and the handicaps that now hinder its progress are removed. "What the negro wants," Dr. Bond has told these students in these white schools and universities, "is a chance, an equal chance, an opportunity for his children to become all that it is possible for them to become, to know all that it is possible for them to know, to accomplish all that it is possible for them to accomplish." "In a word, the negro wants justice and fair play." This appeal for even-handed justice for the negro has met a hearty response among the young white people of every institution he has addressed. Dr. Bond has attempted to show these young men and women the necessity upon the part of white people of maintaining toward the colored people the attitude of sympathy, of justice and helpfulness. He insists that a race be judged by its best and not by its worst; that if the young white men and women of Kentucky really desire to know the negro, in order to appreciate his struggles, his hopes and aspirations, his merits, they must judge him not solely by the servants with whom they come in contact in their homes and on the farms, nor by the criminal class, but by the educated, successful and progressive groups among the negro. They must know his leaders, the editors of his papers and magazines, the authors of his books, the writers of his songs, the leaders of his industrial and commercial activities, his physicians, ministers and teachers. They must not only know the life of the negro in the alleys and the slums, but the beautiful, cultured and refined negro homes on the best streets and in the best sections of the cities and towns. They must become acquainted with his literature, his work in arts and science, etc.

In many places groups have been organized among these white students for the study of the life of the negro as suggested above. These groups are studying such books as "The Vanguard of a Race," by Mrs. J. D. Hammond, and "The Trend of the Races," by Dr. George E. Haynes, etc., "The Vanguard of a Race" being the work of a distinguished Southern white woman,

and "The Trend of the Races" coming from the pen of Dr. George E. Haynes, a negro.

The following are among the institutions whose student bodies have heard Dr. Bond: Centre College, Danville, Ky.; Wesleyan College, Winchester, Ky.; Berea College, Berea, Ky.; Transylvania College, Lexington, Ky.; Georgetown College, Georgetown, Ky.; and the University of Kentucky, Lexington, Ky. Dr. Bond has also delivered a message of inter-racial good will and co-operation to colored students in many of the high schools and other institutions of learning throughout the state such as Simmons University, Louisville, Ky.; Lincoln Institute, Lincoln Ridge, Ky.; State Normal, Frankfort, Ky., etc.

Dr. Bond in these addresses called attention to the large and growing number of Southern white men and women who are coming to understand and to sympathize more fully with the negro in his ideals, hopes and aspirations, and who are more and more co-operating with him in his effort to realize these hopes and aspirations. This spirit finds its finest illustration in "The Commission on Inter-Racial Co-operation" with headquarters at Atlanta, Ga., and with John J. Egan, chairman; Dr. W. W. Alexander, director, and Mrs. Luke Johnson, director of the woman's department.

Dr. Bond states that it is his conviction that although the colored people of Kentucky are still suffering from many grave injustices and handicaps, that never before in the history of the state were relations between the races so pleasant and helpful as at the present time, and that the outlook for a brighter day was never more encouraging than today.

Race Relations—1923.

Improvement of

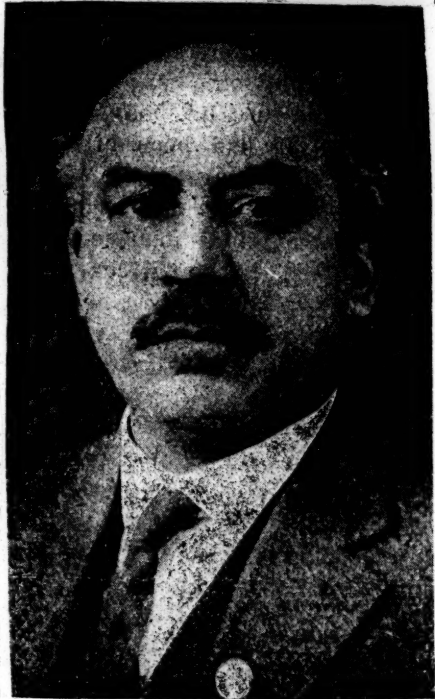
Race Relations Becoming Better In Kentucky.

Says Dr. Bond, White College Students Are Interested.

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KENTUCKY WOMEN FOR GOODWILL

Join Interracial Commission.

Louisville, Ky., Dec. 12 — (Special)

Thirty Kentucky women, leaders in their respective religious and civic groups, met here last week in connection with the State Interracial Conference, organized as the woman's section of the Inter-racial Commission, and issued a vigorous statement in the interest of justice and good will between the white and colored races. The organization meetings were presided over by Mrs. Helm Bruce, of Louisville, and the permanent officers chosen were Mrs. Charles Temple Chairman, Mrs. R. K. Massie, Vice Chairman, Miss Nannie Hite Wins-

ton, Secretary.

The statement issued congratulates Kentucky on its recent freedom from lynchings, condemns the injection of race prejudice into political campaigns, demands a single standard of morals that will protect the integrity of both races, and declares for the protection of the life and property of all alike, and for fair division of school advantages and other public facilities. It was recommended that in every community an interracial group of women be formed for mutual understanding and cooperation, particularly in matters affecting the welfare of women and children. Following are some of the more striking paragraphs:

"We declare our belief in the righteousness of a single standard of social morality for both sexes and both races. . . . We plead for the protection of the purity of all womanhood and urge that the integrity of the Negro home shall be held inviolate by the men of both races.

"We hold that that no circumstances can justify the disregard of civil law and human rights involved in lynchings and other forms of mob violence. We deplore the fact that such deeds have so stigmatized our people that in non-Christian countries our Christian civilization is discredited. Truly thankful for our Kentucky law against lynching and the fact that it has been upheld, we pledge ourselves to support our officials in every effort to enforce this law.

"We believe it to be our imperative duty to cultivate in both races, especially among the young people at home and in school, such attitudes of good will and mutual helpfulness that bitterness, resentment and strife shall yield to a wholesome faith in our common humanity."

Similar groups of women have been organized in nearly all the southern states for cooperation with state interracial committees and with the various denominational and civic bodies in the interest of better race adjustments.

Race Relations—1923.

Louisiana.

Improvement of.

~~RACE RELATIONS.~~

~~The Freeman~~

Realizing that the entire world is facing as its most threatening and pressing issue, the solution of the problem of race relations, the undersigned women of Louisiana, declare our belief in the efficiency of the Christian principles as the only means to insure peace and harmony and furnish a method for the final solution.

We recognize the fact that in the order of Providence, the South has become the crucial testing-ground of these relations.

Inasmuch as the white and colored races must continue to live together in the South, we are convinced that the relations between them should be based on Brotherhood. Both are the children of one God and Father of us all. We should accept this truth and frankly face all its implications.

We purpose to use our influence to secure law-enforcement in order that all people, both black and white, may have its protection. We wish to express our conviction that it is the high duty of the more-advantaged race to set an example of good morals and high ideals in private life. Our colored fellow-countrymen are struggling up the steps of civilization. Both races are deeply injured when any member of the race that has so long preceded them on their road, stoops to weaken their morals by his own and bad moral conduct. Common decency, as well as Christian consideration, requires us to remember the ancient motto of our race, "noblesse oblige." The Negro will be in an infinitely better condition if a day shall come when white men cease to lead him into the violation of the laws of both God and man.

—Committee of Louisiana Women.

Race Relations—1923 Improvement of, Race Woman

~~Is Used as~~
~~1/3~~ ~~of Chicago~~
~~Racial Link~~

In 1912 Miss Elizabeth Gilman, daughter of the late Dr. Gilman of Johns Hopkins university, conceived the idea of bringing a trained Race social worker to Baltimore to act as a medium of co-operation between the women of both races. The working basis was an advisory council, a small group of white and Race women with broad vision and fine spirit, who met at regular intervals and from concrete instances considered the physical, mental and spiritual handicaps of the Colored group with remedial intent. From these studies came such efforts as petitioning the proper authorities for the establishment of a parental school; for the founding of an institution for the feeble-minded, and for the meeting of other social needs of the Race child. Housing conditions were given intensive study.

For the past decade in Baltimore interracial groups of women have worked together with a very definite constructive purpose and a remarkable quality of co-operation. Community programs have been developed and extended with far-reaching results.

Maryland.

Race Relations—1923

Improvement of. NEGROES AID MEMORIAL TO WHITE BENEFACTOR Commercial Appeal

Work of Mississippi Man Will
Be Commemorated.
2-10-23

BROOKHAVEN, Miss., Feb. 9.—For the first time in Brookhaven's history, it is believed, a service honoring the memory of a distinguished white citizen was held at a negro church by a congregation representing practically every organization of the race in the city. J. W. McGrath, prominent citizen and business man, president of the Mississippi Chamber of Commerce at the time of his death, was memorialized and a fund approximating \$70, contributed by the many negroes was added by Prince A. Lightfoot, solicitor, to the amount being raised by the white people for a suitable memorial to Mr. McGrath. The colored Masonic Lodge, Knights of Pythias, Scottish Rite Masons, the E. S. B. and Good Samaritans and many individuals took part in the services at the A. M. E. Church.

The Rev. S. P. Washington, pastor; the Rev. C. L. Hutchins and the Rev. W. M. Crishon, Prince A. Lightfoot, "Aunt Sallie" Cupit, Nellie Tillman and Mrs. M. J. Bryant and Charlie Lightfoot were among the speakers who told of the help and encouragement given them by Mr. McGrath. Mrs. Bryant, a teacher for many years, stated that Mr. McGrath always cashed the warrants of the colored teachers when the treasury was empty and the teachers would otherwise have had to wait long for their salaries. Mrs. S. P. Washington directed special music.

The meeting was characterized by deep reverence and solemnity. It was attended by many white citizens, among whom as specially invited guests were a large group of Mr. McGrath's relatives and his son.

JESUS KNEW WHAT A TASK IT WOULD BE TO REDEEM

THE WORLD
The Gospel
J. B. LEHMAN
Editor, The World

Many of our troubles have come from our inability to properly evaluate the difficulties in making the world better. When we turn the Scriptures and read of the exultant triumph predicted we think it ought to come at once. Practically every failure in the great moral and spiritual enterprises of man is traceable to this. Men do not take into account their own undevelopedness. They get an idea which proves to be an ideal and they rush for it, but soon their own shortcomings protrude, themselves into the scene and they fail.

Take for example the very first

recorded story of mankind, Adam and Eve in the Garden of Eden. Here they were all to themselves with an ideal arrangement for righteous living. Surely here they will be happy if mortals can be happy. But not so. If a Cain was to live in this with all his passions of envy, hatred and murder highly developed, then it could no longer be a paradise. Adam and Eve themselves found themselves incapable to withstand the temptations and so lost their Eden. It was not outside bad influences but inside imperfections that robbed them of their indescribable happiness.

Coming on down through human history we find the same story all the way down. Every great outreach of mankind was thus wrecked in the morass of man's own developedness. Thomas Jefferson felt he was setting forth an ideal state of liberty when he penned the Declaration of Independence but soon Americans were disillusioned to find that it was a long struggle to such a state. After the Civil War men thought now it was accomplished, but when reconstruction began it became manifest how undeveloped were the people for such an ideal. Carpet bag rule and Southern obstruction soon showed how far we were from an ideal state. In the late war President Wilson held before us great ideals and we were inspired by those for great achievements, but when it was over and the sordid reconstruction began with its most selfish isolationism we began to realize how unfit we were for a world millennium. It was another case of a head of gold and feet of clay with muck protruding between the toes. 2-3-23

But Christ had no delusions along this line. While he held up before his followers the sublimest idealism, he never allowed them to be deluded over what it would take to bring this about. He told his immediate disciples that they might look for the most drastic persecution. He told them that the time would come when men would kill them and think they were doing God's will. He said, "Think not that I came to send peace upon the earth: I came not to send

peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household." And "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you."

The Lessons From All This

Now if this is the case, should we not learn a lesson from it for our tasks? We have some tremendous things to do and the task will be no easier than those of the past have been. The two greatest questions before us now are Race Relations and International Relationships. Let us look at each one separately. When I say us I mean the Christian people of all races. If there is ever worked out a solution it must come through them.

RACE RELATIONS. When the first ship of slaves landed at Jamestown and the citizens bought them America signed a contract to go through a great race adjustment task that would in the end prove the solution of all race relations. What matters it if it should take five hundred or a thousand years? If in the end the world has a true solution it will be worth the tasking. When the Southern planter invited his slaves into the gallery of his church he signed a contract for America and the world that from henceforth they would be brethren. What matters it if it should take many decades to work out the details? What matters it if many of the ungodly minded should resist a long time? God has in mind the ultimate solution. What matters it if many stripes must come on the backs of some of us before the task is done? If God has made choice of us to do this that the future ages may have the ideal, then we should rejoice that we are counted worthy of it. We should have respect unto the recompense of the reward. We should remember that we are setting the pace for the greater race problems of the world that are now

Mississippi

maturing in Japan, China, India and Africa. When our missionaries went to these peoples the greater world problem was opened.

TRIBUTE TO NEGRO

Mississippi Capital to Honor
Memory of Black
(Associated Press)

JACKSON, MISS., March 16.—Business at the Mississippi state capitol building will be at a standstill Saturday out of respect to the memory of an aged negro employe of the state. Governor Lee M. Russell by formal proclamation late today ordered the offices in the capitol to close in memory of "Uncle" Louis Malone, an old time negro slave who for more than 25 years has been a land mark about the capitol buildings.

MISSISSIPPI HONORS NEGRO

JACKSON, Miss., March 23.—Gov. Lee M. Russell issued a proclamation today ordering a suspension of public business in the capital buildings tomorrow during the funeral hour of "Uncle Lewis" Mahoney, for twenty-five years one of the Negro porters at the State House. "Uncle Lewis" went violently insane yesterday and died this morning.

NEGROES MOURN RAINY.

Tears Shed As For Loss of a Warm

Personal Friend

BLUE MOUNTAIN, Miss., Sept. 21.—The poignant grief of the colored people in the Paul J. Rainey plantation near Blue Mountain over the sudden death of their benefactor, is one of the most touching things in connection with the passing of this unique planter and sportsman, who for 25 years, has been a warm personal friend to the blacks of this section of the state.

When news of Capt. Rainey's death was announced to the negroes, they gave vent to their child-like sorrow over the going of their good master who had done so many little things for them to brighten and gladden their lives. All over the big Tippah and Union estate, there have been weeping and wailing among the blacks, a picture which has moved to tears even some of the less emotional whites of the big preserve. In the death of Capt. Rainey, these negroes feel that they have lost a personal friend; and they lament the fact that his big annual picnics for them with his liberal distribution of gifts among them and their children at these events as well as at Christmas time will never gladden their simple hearts again. Capt. Rainey never seemed much happier than during such experiences, finding the unrestrained gratitude of these primitive blacks one of the most genuine things which ever came his way. 9-22-23

Capt. Rainey erected a series of comfortable cottages in a group on his Tippah plantation, calling the community Pershing Village which is the delight of the negroes of the farm. Capt. Rainey had no patience with a negro out of his proper place, but treated the blacks with great consideration, winning them with his gifts and his democracy and with his thoughtfulness of their comfort, both in their work and play. Only a short while ago, Capt. Rainey contributed liberally to a fund

for the remodelling of one of the biggest negro churches on his farm. The blacks on the plantation are also grieving that they will have no more opportunities to enjoy the free moving picture programmes on the lawn of Tippah Lodge, which Capt. Rainey used to take such pleasure in presenting for their especial joy. Tears are in the eyes of the negroes around the dog kennels and the other personal servants of the famous sportsman, and few deaths in this community have so deeply touched the hearts of the responsive blacks.

Improvement of Negroes Would Prevent Race Riots

The St. Louis Clarion
St. Louis. — The St. Louis Clarion,

a Negro newspaper, urges the formation of an interracial commission to make recommendation for amicable relations between Negroes and whites here. The proposed commission would also deal with the Negro housing shortage, which is due to a recent large influx of Negroes from southern states.

AN INTER-RACIAL COMMISSION

That an interracial commission established in St. Louis could render much valuable service in promoting harmony, good will and understanding between the races is suggested by the interest recently taken by newspapers, social organizations and individuals among all classes of people. It is not a new movement, but one which always gathers a certain amount of strength and consideration whenever the race question is brought to the foreground.

The recent discussion of an interracial commission for St. Louis has been occasioned by the wide publicity given the Negro newcomer to St. Louis and the problems effectuated by him. First, the housing question was given much discussion that was not calculated to help either racial group. More recently, the attempted vaccination of Negro passengers at Union Station but heaped coals upon an already smouldering flame. The whole history of the Inter-racial Movement in St. Louis seems to indicate that nothing has ever been seriously attempted until the very foundations of inter-racial peace have been threatened.

Inter-racial Commission can do much good for both races in St. Louis provided the men and women selected from both races are persons who stand for justice in the community, and at the same time are generally conversant with the civic and social problems. The appointment of a commission by the Governor would not be favored because of the possibilities of political taint. No committee working for the highest interest of the Community can perform its best work when the appointees are forever jeopardized.

Again, an Inter-racial Commission in St. Louis, must have "teeth" in it. It must allow all of its members full opportunity for expression and at the same time function and get things done. It must not attempt to soothe the Negro nor fear to deal unjustly with the others. In short it must be composed of men of such calibre that nothing but justice and square dealing will be given all matters affecting the races.

Inter-racial Commissions have done

successful work in helping races to understand and appreciate each other better in the South. There is now very much need for them in the Northern cities which are receiving the newcomer daily. Such a commission wisely appointed in St. Louis would meet with the heartiest approval on the part of the citizens, white and Colored. It must not under any circumstances be handpicked by some "good" white man or "good" Negro as some committees have been appointed in the past.

If St. Louis wants a Commission it will be had and that right soon. The question is "are we ready for it?"

This Week

This space will be devoted each week to a discussion of Community Problems and Current Topics.

By Geo. W. Buckner

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INTER-RACIAL BODY

FOR ST. LOUIS URGED

ST. LOUIS MO. POST DISPATCH
JULY 24, 1923

Negro Newspaper Man Would
Have Commission Study
Housing Situation.

Formation of an interracial commission, composed of five white persons and five negroes, which would prepare recommendations for amicable adjustment of relations between the races here and would devote itself particularly to the negro housing shortage due to increased migration of negroes from southern states, is being urged by the St. Louis Clarion, a negro newspaper.

Officers of the newspaper, C. K. Robinson, president; Roy Lowe, secretary, and J. L. Jones, treasurer, yesterday outlined the campaign. In brief, the suggestion that each negro organization in the city elect one delegate to a conference which, in turn, will elect the five negro members of the interracial commission. The five white members are to be similarly chosen.

"Housing Situation Acute."

"We are seeking to do in St. Louis in advance of any racial trouble what other large cities, particularly Chicago, have found necessary to do after such trouble," Robinson

said. "We seek only to find means of peacefully working out the problems affecting racial relations here. Our viewpoint is that of American citizens; we desire to avoid friction between the races which has always resulted in other cities from a heavy increase in the negro population."

"No accurate statistics have been prepared relative to the increase of the negro population here but we know that thousands of negroes have migrated from the South since Jan. 1 and we know that the housing situation is acute. The negro must find additional residential space. It will be one of the tasks of the commission to determine where the negro may go without causing friction with the whites."

Robinson suggests that St. Louis handle the situation much as Philadelphia has done. There representative leaders among the negroes have worked with the Armstrong association, the Travelers' Aid, Mercy Hospital and the Philadelphia Housing Association, in an effort to adjust the city to the increased negro population.

No Definite Suggestions.

Robinson said he has no definite suggestions as to plans for carrying out his newspaper's campaign. "We are making such suggestions as we see fit in our newspaper with the hope that public sentiment will support us and that thinking persons, both among the whites and colored population, will see the necessity for action and do something," Robinson said.

Officers of the Clarion, however, are taking the matter up personally with negro leaders. They say their plans have been favorably received and they expect negro organizations soon will take steps looking toward the naming of the commission.

RACE RELATIONS IN KANSAS CITY.

While possibly not all that is hoped for, the relations between the races in Kansas City are, to say the least, amicable and tolerant. The Christian spirit is fastly dominating the indifference and prejudice of Kansas City's thoughtful citizens, both white and Colored.

Kansas City Sun
The most brilliant men of other days always contended that the race problem would adjust itself gradually. That men of both races would not suddenly be brought together by some strong legislation, but that they would gradually grow together in spirit and work and thought. That this prophecy is being fulfilled is evident to all whose vision is not dimmed by narrowness.

It once was said that the daily papers seized the opportunity to broadcast the crimes committed by the Colored people while apparently overlooking the thousands of worthy or heroic deeds done each year. This no longer may be called a fact. The press here is bending toward a broader spirit as is evidenced not alone by its treatment of the N. A. A. C. P. doings here during the convention, but by the publicity given Albert Jackson, sometime ago, who painted "The Birth of Christ," a painting which attracted more praise from the white press and the white people than from Jackson's own people.

Kansas City, Mo.
Many of the things once complained against are now no more. Time has erased many of them, and has placed in their stead a broader understanding and appreciation of the best qualities in both races.

9-8-23
Kansas City is not truly a "Northern" city. The fact that it is a neighbor to the great state, Kansas, whose tradition is known, has meant little to it in reference to its policies regarding its Colored citizens. But Kansas City is learning. The spirit of brotherhood is spreading. Good behavior, level-headedness both by individuals and the press can do much to bring about ideal conditions here and the erasure of the objectionable things yet remaining in the habits of both races.

Race Relations - 1923

Improvement of,

Pastors Exchange

Pulpits In Omaha.

negro star 2-16-23
(Preston News Service)

OMAHA, NEB., Feb. 16—Several white and several Negro ministers here exchanged pulpits last Sunday morning in observance of the Inter-Racial Relationships Sunday. Among the white ministers preaching in Negro churches were Rev. Dr. Albert F. Ernest, Rev. Edwin Hart Jenks. Mrs. Fred Drivers, of the Y. W. C. A. also addressed a Negro congregation.

Rev. Dr. Keith, pastor of the Methodist Episcopal Church, exchanged pulpits with Rev. C. W. Savidge of the People's Church. This movement is under direction of Mrs. Charles Offutt, chairman of the committee on Negro work of the Y. W. C. A., and an active worker in the Federal Council of Churches here. A monster mass meeting was held Sunday afternoon in the Zion Baptist Church and the meeting was addressed by leading white and Negro ministers.

Nebraska.

Race Relations - 1923.

Improvement of White Men Rescue

The Two Negro Boys

The Cotton Farmer
Stripped to the waist and with a strong rope tied about their bodies, Albert Brandon and Vance Buck, two North Carolina white men, braved death in the swollen waters of the Dan River at Minton some days ago and saved two fourteen year old Negro boys from drowning. The boys were attempting to ford the stream in a buggy, but it was swept away, the mule drawing it was drowned, and the boys caught the limbs of a tree surrounded by the rapidly rising river.

North Carolina.

Improvement of.

OKLAHOMA WOMEN JOIN STATE INTER-RACIAL MOVEMENT IN SEEKING JUSTICE FOR ALL.

Oklahoma City, June 15.—More than a score of Oklahoma's leading women, meeting in this city a few days ago, followed the example of the women of ten other Southern States by organizing for the promotion of better race relations through cooperation with the State Inter-Racial Committee. The personnel of the group was notable, including the presidents of the State Federation of Women's Clubs, the State Association of University Women and the Woman's Legislative Council, and of nearly all the great denominational missionary organizations.

The group accepted membership in the Inter-Racial Committee and issued a statement of principles, declaring that justice must be made to prevail in race relations and that all movements for better citizenship, public health, sanitation, education, recreation and religion must include the Negro, both for his own sake and also for the common welfare. State and local authorities were called upon to protect all citizens alike, regardless of color, and the idea that lynching is ever justified was vigorously repudiated.

The press was asked to cooperate in the demand for a fair deal for the Negro and to give more publicity to his worthy achievements and relatively less to his shortcomings.

On the basis of their special interest in the home, the women pledged themselves to a study of the needs of Negro homes and to the effort to remedy such conditions as threaten their welfare and purity.

A committee was appointed to make this study and others were appointed to study school and church conditions. The officers elected were: Mrs. R. T. Mansfield, chairman, Mrs. P. M. O'Donnell, vice-chairman, and Mrs. W. J. Cowgill, secretary.

Women's organizations of this character have now been set up in all the Southern States except Kentucky and Mississippi and have begun to function effectively in a number of states. The movement is promoted by the Southern Commission on Inter-Racial Cooperation with headquarters in Atlanta.

OKLAHOMA WOMEN FOR RACIAL UNITY

Join South-Wide Movement For Better Race Relations Strong Statement Issued.

Oklahoma City, June 8, (Special) — More than a score of Oklahoma's leading women, meeting in this city a few days ago, followed the example of the women of ten other Southern States by organizing for the promotion of better race relations through cooperation with the State Inter-Racial Committee. The personnel of the group was notable, including the presidents of the State Federation of Women's Clubs, the State Association of University Women and the Woman's Legislative Council, and of nearly all the great denominational missionary organizations.

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Race Relations—1923

Improvement of.

PHILADELPHIA PA RECORD
MARCH 27, 1923

WOMAN TELLS MINISTERS OF INTER-RACIAL WORK

Meeting Hears of Work of "American Bond" for Law Enforcement.

Mrs. Henry Lane Schmelz, of Hampton, Va., yesterday addressed the quarterly meeting of the Ministerial Union of Philadelphia, in the Central Y. M. C. A., and devoted most of her remarks to the work of the Interracial Commission, which was founded two years ago at Blue Ridge, N. C., for the purpose of bringing the races of this country into common sympathy and for the development of each along its own individual lines. The organization, the speaker said, had been most efficacious in establishing a bond of good will between the whites and negroes in the South, and had been useful in settling many intricate questions with the greatest satisfaction.

Rev. H. P. Hutton, of Milwaukee, told of the work of the "American Bond," which was being introduced all over the country to encourage obedience to law. "In our country today," he said, "there is a general breaking down of law and a carnival of crime. There is being exhibited by some groups an antagonism to all government and the red flag of treason is unfurled."

To fight against this evil influence, he said, the American Bond had been organized to work among the children in the schools to instill a love for country and obedience to law in the future voters of the country. The organization was also issuing a large amount of literature all over the country and sending public speakers to churches, clubs and various kinds of societies.

The ministers adopted resolutions supporting the prohibition program of Governor Pinchot.

NEW LIGHT THROWN ON RACE PROBLEMS

Discussion of Questions Affecting Negroes Closes Conference for Social Workers

PHILADELPHIA PUBLIC LEDGER

APRIL 22, 1923

FOLK SONGS DEMONSTRATED

The harmony and rhythm of Negro folk songs were demonstrated last night at the closing session of the All-Philadelphia Conference for Social Workers given at Witherspoon Hall. The melodies, with their strong religious element and tuneful airs, were played by Carl Diton, a Philadelphia composer, and Nathaniel Dett, composer and director of music at Hampton Institute, Virginia.

Mr. Diton played a number of selections from Coleridge-Taylor. Among them was "Going Up," "Way Down Yonder" and "Deliver Daniel." As Negro melodies are essentially vocal,

Mr. Diton sang portions of the songs which he played.

A number of Negro folk songs were played by Mr. Dett in addition to selections from Burley. "His Song," "Raracarolle" and Juba Dance or "Dance of Desire" from the Enchantment Suite were liberally applauded. Concerning the "Dance of Desire," which he had written, Mr. Dett said American reviewers had all referred to it as an Oriental melody. "That shows how well known we are," he added, with a smile.

The Cheyney singers, from the Cheyney State Normal School, sang a number of well-known, old favorite Negro spirituals during the day, which was devoted to a discussion of inter-racial problems.

"We have in America every one of the hatreds and prejudices of the races and religions of the world," declared Thomas E. Finegan, State Superintendent of Public Instruction. "We must deal with them now to avoid what may follow if we do not."

"The colored race has not made half the progress it might have made if given equal opportunity. You are just getting started. You can accomplish wonders, but you must do them yourself. They cannot be handed to you. When you have a grievance, talk it over with some one in authority."

Major A. A. Wright, of Georgia, said: "If you train these colored people to become teachers, give them a chance to teach. Let them do what they can, not according to color, but according to character and ability."

In closing the major said: "God bless the man who has convictions, but God help the man who has the courage to express them."

The Rev. Henry L. Phillips, Archdeacon of colored work in the Diocese of Pennsylvania, presided at this meeting, which brought to a close the four-day conference for social workers.

"Two cannot walk together or work together unless they agree," said Prof. Kelly Miller, of Howard University, Washington, at the afternoon session.

"The two races should co-operate to the fullest extent in shutting out evils. Of course, the Negro at present makes the greatest demand upon social endeavor because his need is greatest. The migration of the Negro to the North shifts the center of gravity of this problem. It is well enough to pity the poor heathen thousands of miles away, while neglecting the poor and needy within our very gates. Distance lends enchantment to our charity."

Dr. George E. Haynes, secretary of the Commission of Church and Race Relations of the Federal Council of Churches, discussed plans to meet the increasing tide of workers from the South and urged the advancement of means whereby Negroes might be able to get better wages, better schools for their children and better homes for their families.

Miss Erna Grassmuck, State Director of Geography, discussed the proper inter-racial teaching of children. Mrs. Mary B. Talbert, ex-president of the National Association of Colored Women, spoke on "The Woman's Nation-wide Anti-Lynching Crusade." Jacob Billikopf, Executive Director

of the Federation of Jewish Charities, presided at the meeting, which was well attended.

ANNUAL QUERIES BY FRIENDS TODAY

PHILADELPHIA FIVE LEDGER

MARCH 27, 1923

Freedmen's Association Told of
New Racial Unity Move
in South

HAS SPIRITUAL BASIS

The annual queries asked by the Yearly Meeting of Friends of its membership are scheduled to be read today at the gathering now in session at the Arch Street Meeting House.

At a meeting last night of the Friends' Freedmen's Association at the Twelfth Street Meeting House, Mrs. Annie M. Schmelz, a member of the Inter-Racial Relations Committee of Virginia, outlined progress in sympathetic understanding between blacks and whites in the Southern States. She congratulated the Christiansburg (Va.) Industrial Institute, a school supported by Philadelphia Friends, on its efforts to promote a better feeling between races. The committee of which she is a member is based, she said, "upon conference and co-operation." Organized several years ago at Atlanta, Ga., it has grown to surprising proportions in all the Southern States, and operates through the mediums of home, school and church.

"I know," said Mrs. Schmelz, "that there will be no race conflict in the future, for I have seen the real spiritual unity which is growing up in the South."

Edith A. Hoopes reported on activities of the four organizations under Friends' care which are concerned with the social welfare of the colored race.

Simpler Bible Study

At the sixty-second annual meeting of the Friends First-Day (Sunday) School Association, A. Neave Brayshaw, an English educator, spoke on Bible teaching, urging that simple and natural methods should be used.

"Too many people are skeptical of the Bible," he stated, "for its realistic nature has not been driven home. They think Bible lands are no longer extant. He emphasized the importance of reading the Bible as one would read any other book, to find out how much greater it is than all books."

Walter W. Haviland read the report of the Committee on Courses of Study. He stressed the importance of a better knowledge of Biblical history on the

part of both teachers and students.

An important matter considered yesterday was a proposal to amalgamate all the foreign missionary interests of Friends in this vicinity by the formation of a Mission Board of the Philadelphia Yearly Meeting.

Mission Board Urged

Dr. Edward Rhoads sponsored the plan, and approval was voiced by Rebecca Taylor, James Moon, Rachel Hall, Mary Warner and Walter W. Haviland, principal of Friends' Select School. Arrangements were made for the appointment of the new board, which will nominate workers for service in foreign lands, supervise the raising of funds, make a budget for the work and report annually to the Yearly Meeting.

Fourteen men and women, representing all the meetings under the jurisdiction of the Yearly Meeting, were appointed to nominate a committee which should consider ways and means of revising the "Discipline," or book of Friends' tenets, so that it should better apply to the changing problems of the day.

Race Relations — 1923

Tennessee.

Improvement of MANUFACTURERS AFTER GOOD WILL OF RACE CITIZENS

2-10-23

White Business Men Declare

That Overlooking the Colored

People in Community Life is

Wasting an Important Asset.

WILL AVOID THAT

MISTAKE IN FUTURE

turers and the white citizens in general with the results of the innovation that there are indications that the South no longer intends to overlook the great good will possibilities of the colored people; but that the forward looking merchants, manufacturers and professional people intend to seek to inspire in them the same pride in their communities, and states, and work which the white people feel.

"We are overlooking an important asset," Mr. Rothmell, one of the manufacturers remarked, "but we will not overlook it any longer."

(Special to Journal and Guide)

The Chattanooga Manufacturers Association is unique in the annals of the South and one calculated to go far toward better race relations and consequently redounding to the material advancement of this city was started here last week.

It was conducted by the Chattanooga Manufacturers Association—an open house for colored citizens of the community. Over 4,000 colored people attended the affair and a marked improvement in feeling has resulted.

The Chattanooga Manufacturers Association owns a large building in which exhibits of locally manufactured goods are stored. Each year on certain days an open house is held at the building and citizens of the city and neighboring towns are invited to inspect the exhibits. Of course, this blanket invitation has always meant white people only and the only Negro seen in the building on these occasions have been servitors.

OPEN HOUSE FOR COLORED

This year some of the leading manufacturers suggested that an open house day be held for colored people. In face of the known racial attitude here it was surprising with how much enthusiasm the movement was taken up.

A great many preparations were made. Colored school teachers, preachers, professional and business men were invited, and refreshments were prepared. From 3 o'clock until 8 o'clock the people responded and there was a constant stream of them looking at the goods "Made in Chattanooga." The net result was the making of a better feeling and the taking of more pride by the colored citizens in their city.

So well pleased were the manufac-

Race Relations - 1923

Improvement of.

Tennessee

GOOD WILL IN CHATTANOOGA

Mayor A. W. Chambliss, of Chattanooga, speaking recently before the local Business Club, urged that the Club get behind three greatly needed philanthropic enterprises in behalf of the Negroes of the community. These were a building for delinquent colored girls, the establishment of a Negro orphans' home, and an addition to Erlanger hospital for the care of colored patients. Chattanooga recently established a colored branch library. It started with 4,000 volumes, and is located in the Howard High School Building.

Tennessee continues to evince great interest in the Inter-Racial work, and committees are busy in all parts of the state in carrying out constructive programs. A meeting of the Colored Division was held in July at the A. and I. State Normal School, Nashville, in connection with the summer school where over 1,200 teachers, farm demonstration agents, and others were present. County representatives from over the state presented excellent reports of progress.

Race Relations—1923 Improvement of, SOUTHERN WHITES HONOR DR. R. H. BOYD

OFFICIALS OF TEXAS BAPTIST STATE CONVENTION PAY HIM HIGH TRIBUTE

RECENT SESSION AT WACO, TEXAS, WHERE INCIDENT TOOK PLACE 11/2/23

Nashville Globe
Waco, Texas. (Special)—At the recent session of the white Baptist State Convention held in this city a fitting tribute and a high honor was paid to the late R. H. Boyd, the founder and secretary of the National Baptist Publishing Board's plant, located in Nashville. The meeting of the white Baptists was largely attended, as it is one of the biggest state bodies in the whole Southern Baptist Convention and became important for more than one reason; but one of the outstanding features being the years of service rendered the colored Baptists by the late Dr. Gamble, who was president of the Southern Baptist Convention, and who was one of the towering figures in their ranks. Dr. Gamble was a personal friend of the late Dr. Boyd, who, himself was a former Texan.

The mentioning of Dr. Boyd's name in the midst of the session of this Convention was not foretold. No one had expected that these Southern Baptists would stop in their busy session, so long after the death of the Negro Baptists' distinguished leader, to give him honor or to pay tribute, and yet this is what happened. One of the officers of the Convention in making his final report at a time when the great auditorium was filled to overflowing with ministers, laymen and religious workers from throughout the Lone Star State, stopped and said in substance, referring to Dr. Boyd: "I consider the late Dr. R. H. Boyd to Nashville, Tenn., who passed away recently, as the greatest colored man that ever lived. I am basing this assertion and my belief and faith in my own assertion upon the fact that Dr. Boyd taught his race the importance

of reading their own literature. He built for them the greatest religious publishing plant that they themselves have ever owned or operated. The fact that he was born a slave and that he began at the bottom of the ladder and climbed by his own courage and religious convictions to the topmost rounds, remaining here on earth attaining to a ripe age, forcing the good will and respect of all races and yet remaining true to his own convictions, merit not only my commendation and this announcement, but forces recognition for the people of this day and generation." These remarks were greeted with general approval, since Dr. Boyd was known throughout this state and since he is claimed by the Texas people as their product.

The announcement being made in Waco that has received so much unfavorable publicity through the press of certain occurrences, acted as the little leaven in the loaf and was convincing that the better element of this state is willing to give recognition and honor to those who achieve it. A number of the colored ministers of the state were present at this meeting, notable among whom was Dr. A. A. Lucas, who delivered the able sermon at the National Baptist Convention when it stopped in its busy session to hold memorial services and place the remains of the distinguished Baptist leader in mother earth after it had been viewed by thousands gathered in Nashville during the second week in September.

Negro Woman Saves Aged Woman's Life When House Burns

Dallas Morning News
Mrs. M. A. Stone, 80 years old, known to friends and neighbors as "Granma Stone," was probably saved from burning to death about 9 o'clock Monday morning, when an unknown negro woman carried her to safety from her burning home at 1016 North Marsalis avenue, Oak Cliff. Mrs. Stone was alone in her home and was unable to walk at the time of the fire, according to W. T. Coston, 1012 North Marsalis avenue, who talked to the negro woman after she had brought Mrs. Stone from the house. The negro woman was attracted by Mrs. Stone's screams and after battling her way through the smoke, carried Mrs. Stone out the back door, flames having cut off exit through the front. Mr. Coston said. The negro woman disappeared without giving her name.

HOUSTON TEX POST Our Negro Heroes

APRIL 22, 1923
Lying in his humble home in Houston is a 12-year-old negro boy recuperating from the exertion and exposure involved in rescuing a white boy of 7 years of age from the swollen waters of the bayou.

Hobbling about on crutches is another negro in Houston who suffered injuries to his limbs a few weeks ago while stopping a runaway horse and saving the lives of two white children. Appreciative white citizens came forward and presented this negro hero with a purse of several hundred dollars.

Such examples of heroism are not unusual. We are hearing of them in various parts of the country nearly every day. But these instances in Houston in which negroes have risked their lives for white persons unknown to them, and the appreciative attitude of the white people, are significant for the light they throw on race relations in the South.

They will be illuminating especially to some of our ill-informed Northern friends who are constantly trembling for fear of outbreaks of racial troubles in the South, and deploring the imaginary hostility existing between the races. Such occurrences as these are calculated to relieve much of the worry of our friends in other sections who have erroneous ideas of conditions here, and perhaps will influence them to be more reserved in advising us as to the solution of the race problem.

The white people of Houston appreciate the spirit in these two acts of heroism and honor the young negroes who performed them. With our negro population producing individuals of such type as this, there is every reason why white people and black people should live in peace and harmony in this community.

Texas.

TEXAS COMMISSION ON INTER-RACIAL CO-OPERATION

610 SUMPTER BUILDING

DALLAS, TEXAS

WHITE CHOIR ASSISTS NEGRO CHORUS IN PRESENTING PROGRAM OF NEGRO COMPOSITIONS.

(S. W. News Service.)

Atlanta Independent
Fort Worth, Texas, Dec. 1.—An event which has attracted much attention, and which has been given wide publicity by the daily press of Texas, is the big Musical Program given at the St. James Baptist Church of Fort Worth, on Wednesday night of last week. The program was styled "An Evening with Negro Composers," and was directed by Prof. H. B. P. Johnson, of Nashville, Tenn., who has been giving a series of such entertainments in the southwest.

A very unusual feature of this program was the fact that the First Christian Church choir (white) of 45 voices, under the direction of Prof. Bernard U. Taylor, appeared on this program of Negro music, thus adding the weight of their influence to the plan to create a greater interest in the music being written by the composers who are members of our own race. The number rendered by this choir was Nathaniel Dett's "Chariot Jubilee," which was done in a manner that reflected no small degree of credit upon Prof. Taylor who is one of the foremost teachers of voice in the state of Texas.

Race Relations - 1923

Improvement of.

Virginia.

NEGRO SEXTON BURIED FROM WHITE CHURCH

(Preston News Service)
WINCHESTER, Va., April 9.—According to the white man's notion in the South an unusual route was paid to the memory of a "faithful" and loyal colored man, when funeral rites were held in the white Presbyterian church for Robert Davis, who for more than 55 years was sexton of the edifice in which his body was carried for the last offices of the dead. *4-11-23*

At the funeral services one section was reserved for the whites and another for the colored people. The church was crowded. Davis was a wellknown character in all parts of the city and was familiarly known as "Uncle Bob."

EX-MAJOR WANTS EX-SLAVE TO PREACH FUNERAL SERMON

Lawrenceville, Va., June 29.—At the commencement of St. Paul's Normal and Industrial School for Negroes, held here, the last surviving member of General Robert E. Lee's staff, Major Giles B. Cooke, publicly expressed his desire that at his death Rev. James Solomon Russell, a former slave, shall officiate at his funeral. *7-11-23*

Since the close of the war between the States Major Cooke has been engaged in educational work. Years ago there came under his notice a Negro lad who, four years before Sumpter was fired on, was born in a log hut on a Virginia plantation. The close of the war found Jim Russell without father or mother and without a future save what his ex-slave mother could provide for him. In this situation he came under the eye of General Lee's old comrade-in-arms. Major Cooke, an active Episcopal Church worker—sent the boy to Hampton and in the years which followed, Russell, under the guiding care of his friend, became successfully teacher and priest, and is now an Archdeacon in the Episcopal Diocese of Virginia, doing valuable educational work among the people of his race.

The two men—Major Cooke, the former slave-owner and Archdeacon Russell, the former slave—met here the other day at St. Paul's commencement, before an audience com-

posed equally of whites and Negroes. Major Cooke made a brief address expressive of his interest in the colored race; and then, in tones of strong emotion, said: "How I feel toward you good people, and what I think of my old friend Russell, I can best express by saying that when the final summons reaches me it is my earnest wish and desire that your Archdeacon shall officiate at my funeral."

A period of deep silence ensued and then a burst of prolonged cheering came from the white and colored auditors alike.

COLORED PASTOR TO BURY LAST OF LEE'S STAFF

Comrade-in-Arms of Confederate Leader Asks Ex-Slave to Act at His Funeral

DENVER, Col.—The substantial progress which is being made in the solution of the Negro problem in the South is illustrated by the fact that at the commencement of St. Paul's Episcopal Normal and Industrial School for our race, held at Lawrenceville, Va., the last surviving member of General Robert E. Lee's staff, Major Giles B. Cooke, publicly expressed his desire that at his death Rev. James Solomon Russell, a former slave, shall officiate at his funeral. *7-11-23*

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Cooke Aids Boy

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Episcopal diocese of Virginia, doing valuable educational work among the people of his race.

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Improvement of

Negroes Care for
2 Deserted Boys

GREENWOOD, S. C., Feb. 5.—

Two small white boys, 3 and 4 years old, deserted by their parents and found living with negroes on the outskirts of Greenwood, have been placed in homes by the Salvation Army. The younger boy was sent to the Salvation Army Hospital in Greenville, and the older one was sent to the Southern Home Institute at Spartanburg.

The boys were left by their father, it is said, who told the negroes that he would be back in a short time. When the father failed to return, the negroes cared for the children until they were taken in charge by the Salvation Army.

GREENVILLE S. C. NEWS

MAY 6, 1923

NEGROES REMAIN FAITHFUL

The faithfulness of the negroes of the South to the white people during Civil War times is one of the brightest pages in the history of the colored race and members of each race never tire of relating incidents about it. Recently in a public address, one of the prominent negro leaders of this state made the statement that his people were just as faithful to their white friends as ever. That statement is true. Every day one can see local evidence of it, and two prominent instances of it have just been published in the papers. Hundreds of others take place and are never published.

Last week a South Carolina white boy, seven years of age, was so badly burned that it was thought he would die. He was taken to a Columbia hospital, however, and doctors said if more skin could be grafted on his body he might have a chance to live. It would take six or seven hundred pieces of skin each the size of a little finger nail. As much skin was transferred from other parts of the lad's body as he could stand, but it was not sufficient. The boy's grandmother and uncle furnished a sufficient amount of skin and it is said the boy will live. Incidentally, this is considered one of the most remarkable cases of skin grafting known. But to get back to our subject, a negro janitor at the hospital was one of those who volunteered to furnish skin for the suffering boy. Of course the black man's skin was not suitable for the purpose, but his act proved that under his black skin there beat a true human heart.

A Mississippi negro farm hand was suddenly awakened by the noise of rushing water. Leaping from his bed he saw a section of the Illinois Central track washed out. He procured a lantern and speeding down the track,

flagged the New Orleans-Memphis-Chicago fast passenger train, probably saving many lives, as the train was rushing through the night at the rate of 50 miles an hour. Efforts are being made to obtain a Carnegie medal for the negro.

These are but two instances. Many others could be cited to show that the negro is still faithful, and in this respect his ancestors would have no cause to be ashamed of him.

Improvement of. GOODWILL PROGRESSING WITH INTER-RACIAL CO-OPERATION

is being exhibited in American cities and receiving high praise.

North Carolina Leads In Negro Education

North Carolina spent last year for Negro education approximately three million dollars. About \$600,000 was invested in additional buildings and equipment at the three Negro Normals, \$115,000 was put into the State A. & T. College, and \$330,000 was invested in eighty-one Rosenwald school buildings. A \$60,000 colored high school was recently dedicated at Salisbury and a similar plant is now under way at Greensboro. In the appropriations for 1923 the A. & T. College comes in for nearly half a million dollars for further expansion. The Negroes of the state have been greatly encouraged by this liberal policy and are contributing from their private funds more than \$100,000 a year to aid in building schools and lengthening the term.

Would-Be Lynchers Foiled

The fight against lynching gains ground. A mob which a few days ago charged the jail at Palatka, Florida, intending to lynch a Negro accused for murder, was repulsed by the sheriff. Thirteen members of the mob were later arrested and jailed on the charge of assault with intent to murder. On January 29th, North Carolina troops were rushed to Whiteville just in time to disperse a mob that was attempting to take from the jail a prisoner charged with murder. On February 9th a detachment of Texas Rangers was ordered to Waco to guard against the possibility of mob violence in the case of Roy Mitchell, a confessed murderer. In January, a South Carolina mob took a Negro suspect from jail, but for some reason had a change of heart and returned him uninjured to the officers.

During last year twenty-two indictments were returned against members of mobs in Georgia. Four were convicted and sentenced to the penitentiary. Others are still to be tried. Virginia courts recently convicted a member of a lynching party, and sent him to the penitentiary.

French Government Buys Negro's Picture

In the field of art the work of an American Negro, Henry O. Tanner, is receiving high praise on two continents. One of his pictures, "Christ and the Disciples at Emmaus," has been purchased by the French government and hung in the Luxemburg Gallery. A collection of his pictures

Harding Approves Negro Education

That education of the Negro is "precisely the right approach to the great problem of the Negro's place in American civilization," was the opinion recently expressed by President Harding in a letter to the Negro Educational Congress in session in Washington. The President recommended a national campaign for the educational advancement of the race.

Teachers Hear Good Will Message

The principals of interracial good will and co-operation were presented by Rev. H. T. S. Johnson before the annual meeting of the Oklahoma Association of colored teachers. The message was well received. Dr. Johnson writes: "We are making encouraging headway in getting the Negro teachers committed to interracial co-operation. The big problem of the future will be to get a corresponding interest on the part of the white teachers; for the idea will not fully prevail till the childhood and youth of both races are trained to that end."

Georgia Women Denounce Mob Violence

The South Georgia Conference of the Woman's Missionary Society, M. E. Church, South, at its recent annual meeting in Columbus went on record as opposing mob violence in every form and under all circumstances, called upon those in authority to do everything possible to put it down, and pledged themselves to support a fearless and impartial administration of justice. The failure of the Dyer Anti-lynching Bill, said the Conference, is a challenge to every State and to all good citizens to put a stop to lynching and mob violence.

Good Will In Chattanooga

Mayor A. W. Chambliss, of Chattanooga, speaking recently before the local Business Club, urged that the Club get behind three greatly needed philanthropic enterprises in behalf of the Negroes of the community. These were a building for delinquent colored girls, the establishment of a Negro orphan's home, and an addition to Erlanger hospital for the care of colored patients. Chattanooga recently established a colored branch library. It started with 4,000 volumes, and is located in the Howard High School Building.

Poetic Genius Recognized

The ability of the Negro to produce poetry of a high order, first conspicuously revealed in the work of Paul Lawrence Dunbar, was recognized by the Poetry Society of America in the

invitation extended to James Weldon Johnson, a Negro poet, to address the Society at its recent meeting in New York. He was asked also to read his poem "Creation," which is considered one of the most artistic and original of contemporary poetic productions.

Church Federation Promotes Racial Understanding

The Church Federation of Indianapolis has appointed an interracial committee of leading white and colored citizens, who meet at intervals, confer frankly and plan for the promotion of harmonious race relations. The Federation has been earnestly studying these questions, and in the interest of better understanding has invited a number of colored leaders to present the Negro's viewpoint before it.

Catholics Have Many Negro Schools

The Catholic Church in America is giving increasing attention to Negro education. According to a recent statement it has "eight special schools of more than local importance and about one hundred and twenty-five small parochial schools," with total property values of half a million dollars. Plans are under way for the opening of a new school in Maryland—the Cardinal Gibbons Institute. The Catholic Church claims a Negro membership of 250,000 in the United States.

Public Utilities Secured

Through the efforts of local committees on race relations a park and swimming pool have been secured for Negroes in Atlanta, a detention home for colored girls in Savannah, an \$85,000 recreation ground in Memphis, play ground and promise of swimming pool in Louisville, and better traveling conditions on trains in Oklahoma.

Negro Town Without a Jail

Mound Bayou, Mississippi, has not had a jail for the past twenty-five years. Mound Bayou is a Negro town with a \$50,000 school, hospital, bank, Negro citizens only, and Negro city officials. "People are too busy to get into trouble," says Isaiah Montgomery, the founder.

Colored Jury Metes Out Swift Justice

A colored murderer in Hazard, Kentucky, asked for an all-colored jury to pass judgment on his case. He got his wish, and the first all-colored jury in the State convicted him in eleven minutes and he was sentenced to the penitentiary for twenty-one years.

College Course In Eliminating Prejudice

Prof. Edwin L. Clarke, a professor in Ohio University, has introduced in the department of sociology a course in "eliminating prejudice." All sorts of prejudices are studied—religious, national, racial, occupational and political. One result of the course has been the formation of the Ohio Student Interracial Conference, for the

promotion of better understanding between white and colored students.

In Separation Justice

"The Negro does not object to separation, but he does object, and rightly so, to the degradation and inferiority which segregation sometimes carries with it." With this declaration of Dr. Moton, superintendent of Tuskegee Institute, we believe that white men of the better sort can and do, in principle, agree. No honest man wishes that the Negro shall receive for his dollar less than a white man receives for it and no decent man wishes a Negro subject to injustice because he is a Negro.—Columbia State.

Negro Leaders Commend Morrison; Impressed With His Stand for Law and Order

Two Prominent Educators Write to Chief Executive on Same Day

SHOW WHITE MEN ARE FRIENDS OF THE NEGRO

(By BROCK BARKLEY)

RALEIGH, Dec. 22.—"Your record is a challenge to my race such as we have never before had." President James B. Dudley, of the State A. and E. College, recently wrote Governor Morrison, while James E. Shepard, principal of the Durham State Normal school, in a second letter declared that "by your ringing words the colored people are given a re-assurance of the fact that the southern people can be trusted and are their friends."

Thus, in the letters from two of the leading negro educators of North Carolina, is represented the amicable and healthful relationship existing between the races in North Carolina, aided and strengthened by a state government that has the full confidence of the colored man.

The two letters were addressed to the governor the same day and each dealt with his record in maintaining the supremacy of the law and stamping out lynching. Each letter speaks for itself and both are reproduced, the first coming from President Dudley and the second from Professor Shepard.

"I am writing to express the service you are doing our state in your stand against lawlessness and your efforts to do away with lynchings. North Carolina owes much to you on account of the great impetus your administration has given it. The splendid road system

is visualizing every effort, interest and action of our state. The honor of North Carolina is being sacredly defended as possibly never before in its history by your efforts to compel the respect of the lowest and meanest culprit in his legal rights.

"In your Raleigh speech you make an appeal to the negroes of the state for co-operation. I feel that your record is a challenge to my race such as we have never before had. It matters not how we may labor the crime or defend the criminal, there is the natural feeling of hesitancy in turning over the most worthless debased wretch to the fury of a lawless mob. This is a reason why law abiding negroes hesitate to co-operate with the officers of the law. Your determined stand that every person under charge shall have a fair and impartial trial wipes away every reason or excuse we negroes have had to hesitate in rendering assistance in the apprehension of fugitives or any other effort to assist in the enforcement of law. In this respect believe you are giving service that few people fully comprehend and appreciate.

"I have on my desk a letter received from one of our graduates who is now in Kentucky, stating that North Carolina under your administration is being spoken of as the 'Wonderland' of America."

Professor Shepard of the Durham school wrote as follows:

"I feel called upon again to thank you for your strong utterances in maintaining supremacy of the law and stamping out the evil of lynching. President Coolidge was right when he stated that the problem of the negro was local and must be worked out by creating a friendly sentiment in the various communities. It is true you are proving that that statement is correct when you maintain the strong arm of the law and seek to give every man, whatever may be his color, a trial by the courts. By your ringing words the colored people are given a re-assurance of the fact that the Southern people can

be trusted and are their friends."

"The recent resolutions of the North Carolina Negro Teachers association condemned crime and pledged their support to maintain order."

"We thank you for what you are doing and I want to assure you that the law-abiding colored people will stand squarely for law and order and by you, that they will not condone crime in any particular. Your ringing words will not only hearken the people of North Carolina, but the whole south, as the years come and go your administration will stand out with added luster."

NEGRO POETRY IS SUBJECT OF TALK

Trinity College Professor Makes Talk On Poetry At Kiwanis Meeting

An interesting talk on negro poetry by Dr. N. I. White, of Trinity college was the feature of Thursday's meeting of the Kiwanis club held in the Y. M. C. A. at 1 o'clock. The plans for holding the annual election of officers was also taken up as were several other matters of lesser importance. Large attendance marked the meeting.

Dr. White told of negro poetry reading a number of poems. While poetry written by the negroes are not to be classed with that of most of the white poets, Dr. White declared that they contained rhyme and music. The negro has music in his soul which, when placed into poems, is good to read. Dr. White is preparing a number of negro poems for publication in book form.

Holland Holton presented the plan for conducting the coming election. The plan is to send out rosters of the club's membership to the members for the nomination of candidates for the various offices. The nominees will be announced at a meeting this month with the election being held in December. A committee composed of Holland Holton, chairman, Harris King, and Rev. Trela D. Collins, with Oscar G. Barker, ex-officio member, was appointed to prepare for the election.

ROSELLE, N. C. BUREAU

DEC 24 1923

The Governor Builds

It would be difficult to find more conclusive evidence of Governor Morrison's achievements as an upbuilder of North Carolina than that contained in the two letters recently sent to

him by leading Negroes of this State. President James B. Dudley of the State A. and E. College wrote him: "In your Raleigh speech and protection, is working wonders of accomplishment in this State through the co-operation of white and blacks. is a challenge to my race such as we never before had." Principal James E. Shepard of the Durham State Normal School assured him of the negroes' support, saying: "By your ringing words the colored people are given a reassurance of the fact that the Southern people can be trusted and are their friends."

In brief, the Governor, through his public declarations and his unflinching promptness in preventing lynchings and demanding justice for the Negro, has made certain a greater degree of co-operation between the two races in North Carolina than has ever been the case before. This increased harmony between whites and blacks means the release of more energy for the improvement of every community in the State. Mr. Morrison is deflecting the attention of both races from the "race problem" to the inspiring business of making his a better State to live in and work in—better for everybody. Just as he has always encouraged the use of energy for his reconstruction program instead of wasting it in petty or rotten politics, so also he shows the two races how to use all their powers in building up instead of tearing to pieces.

In money, in law observance and in fostering a higher thought and loftier idealism, it is impossible to measure what this course of the Governor's will be worth eventually.

A few weeks ago there was an article in Collier's by a man describing himself as a Southerner declaring that "almost everybody in the South grows up to dislike Negroes generally." Replying to that, the editor of The Manufacturers Record says in his December 20 issue:

There are, indeed, a certain class of people in the South, as those known by the Negroes of old times as "poor white trash," who hate the Negro. But the true Southern people appreciate the Negro, and are doing their best to benefit him

financially, morally and spiritually. They do not hate the Negro, they do not regard him as a "nigger." They regard him as a fellow being doing his appointed work and they do not hold the race responsible for the criminals in it any more than the decent whites of the South should be held responsible for the criminality of its criminal classes, or for the effort to misrepresent the relations of the better class of the Southern whites and the better class of the Negro.

That aptly describes Governor Morrison and the sentiment which, under his guidance and protection, is working wonders of accomplishment in this State through the co-operation of white and blacks.